

The Churchman.

SATURDAY, JUNE 14, 1879.

THAT is a surprising and most cheering fact which has been brought out through the inquiries of Mr. Vaughan Merrick, President of the Free Church Association, that in thirty-three dioceses from which he has been able to get statistics one half of all the self-sustaining parishes hold their churches free to all. This is an outward and visible sign of a new spirit in the Church, or, at least, of an honest endeavor on the part of many parishes to make free to all the innumerable benefits which God's Son wrought out for all. Those benefits must be denied to none. They belong to all alike—to those who despise them as well as those who cherish them. This principle stands entirely by itself. It has nothing to do with financial matters. It must stand, whether other things fail or not. If the renting of pews has imbued men with the idea that in religious matters they must receive something for what they give, then earnest Christian men, who are convinced that Christ's religion is like His life, all unselfishness, must undertake to spread His Gospel without money and without price. They must do this, whether they be clergymen or whether they be laymen. The Gospel must be preached; the sacraments must be administered; all the blessed workings of Christian love must be extended to all, whether those who receive them pay for them or not. Remission of sins and all other benefits of Christ's Passion are not to be held at a price. Men cannot buy these benefits, for men themselves have been bought with Christ's Passion.

THE absurdity of "spirit communications" appears very curiously in a book recently published by the Superintendent of Public Schools in the city of New York. He calls attention to the fact that his daughter, "a person of simple, artless mind," writes without hesitation about "the great facts of the career of Columbus." Through this "artless mind" we are told that Columbus is "no longer annoyed by unbelievers in the existence of a piece of land." From this it may be inferred that his annoyance was real in 1492. He may have been annoyed, but certainly not at the unbelievers above mentioned, for he was one of those unbelievers. He himself, in 1492, and so on to the end of his life, refused to believe in the existence of the said "piece of land," holding that Cuba was a part of the coast of Asia, and that there was no land to discover. This was simply the view of the ancients, who held that Asia might easily be reached by sailing west. Columbus was exceedingly annoyed because the Spaniards, quoting St. Augus-

tine, believed that impossible. That he was annoyed because people would not believe in the existence of an unknown continent is simply a false notion. Yet on that notion the superintendent bases an argument for the genuineness of his "spiritual communications." It is very plain that the argument is false, and equally plain that the "communications" are spurious. All which shows that daughters ought to study American history more carefully; especially ought they to do so if they are to act as mediums, and induce their fathers to publish to the world their folly in believing them.

INFALLIBILITY VERSUS POLICY.

The supposition that one of the successors of Saint Peter can be wiser than another may appear to a submissive follower of the Vatican decrees only the vagary of heretical absurdity. For are they not all alike infallible? When they speak "*ex-cathedra*" on points of faith, are not their utterances equally inspired? Yet who can compare the history of Pio Nono's long pontificate with the brief period during which Leo XIII. has filled the papal throne without coming to the conclusion that the worldly wisdom of the latter is far more fraught with danger than the vaunted infallibility of the former?

For, excepting a brief show of liberality at the very outset, Pius IX. maintained throughout the whole of his reign an unyielding struggle against every form of modern thought. Even when held to the ground by the strong arm of the power which he had defied, he continued to hurl his decrees with all the fierceness of a Gregory VII. or Innocent III. But not so his more astute and shrewd successor, who, from the moment of his accession, has displayed an outward policy just the reverse of that to which he succeeded. For we are told, by those who have had means of knowing, that the difference began to show itself at once, even with regard to the internal arrangements of the papal household. And veterans who had grown gray in the possession of places which were simply well-paid sinecures shook their heads sadly as they complained of the new *régime* which had turned them adrift. But if we pass to the consideration of more important changes, it will be easy to see that a different kind of tactics has been called into requisition. Indeed, we have only to cite the changed order of things in Germany as a sufficient proof of our assertion. For whereas during all the latter years of the late pontiff there was an ever-widening alienation between the government and the Roman court, we see them now approaching step by step to the point of a new alliance.

Thus the acknowledged leader of the clerical party appears for the first time at one of Prince Bismarck's receptions, and then we find them all voting solidly to sustain the government against the national liberals, who had heretofore been its strongest bulwark.

What else than intimations from Rome could have dictated such a change as this? In view of it the imperial chancellor feels that he can safely forego the further aid of a party with which he has never been in real sympathy. Yet if the policy of Pius IX. were now controlling, no such alliance between the government and the clericals would have been possible.

As in Germany, so, too, in Italy. The tactics of a wise expediency have replaced those of open hostility. The pope of to-day has caused to be reconsecrated one of those very chapels in the Quirinal which his predecessor made profane.

Nay, it is even announced that the papal government will not offer any opposition to the laws which have been enacted requiring that marriages shall be celebrated by civil officers.

These, indeed, are only straws, but they show the direction in which the wind is blowing at the Vatican.

But perhaps the most noteworthy indication of all is that afforded by the recent creation of cardinals. Indeed, this act expresses such an entire change of policy from that which has heretofore prevailed that even the *London Tablet* (Romish) itself is betrayed into an admission of surprise; for it says in language which can receive no other interpretation:

"The recent addition to the sacred college is certainly a most remarkable one. In the first place, we have no recollection of any other creation of so large a number of princes of the Church in which the foreigners were anything but a minority. This time they are in a majority of seven to three. And another most noteworthy feature of the consistory is the way in which the holy father has recognized and rewarded exalted merit wherever he has found it, even in opposite schools of thought. Cardinal von Fürstenberg and Cardinal Pie find their places in the same creation with Cardinals Haynald, Alimonda, and Newman; and intellects, all devoted to the cause of religion and the Church, but widely differing in cast and type, are called into the councils of the holy see, and are crowned with the highest honor which it can bestow."

Surely, no other proof is needed that, in spite of *infallibility*, the policy of the holy see has undergone a great change.

But let it not be supposed for one moment that its aim is in any way different. It is still, as ever—*Reymard!*

But now it is *Reynard* who has laid aside the garb of a *warrior*, to put on that of a *courtier*. While the change may deceive the eye of an inexperienced opponent, it will not mislead the skilled veteran who understands every device of his old enemy. Hence we are not surprised to find that Dr. Döllinger has resisted all overtures from the new dynasty, replying laconically, when told that there was a new pope, "Ah, yes, but the same papacy." And the same distinguished man accounts for the elevation of Dr. Newman to be a cardinal only by the fact that his "true opinions are not known at Rome." For, adds he, if Newman had "written in French or Italian or Latin, more than one of his books would have been on the Index." He sums up the result of his inquiries as to the tendency of the papacy by saying: "The influence of Rome is far more dangerous and destructive than I even remotely suspected before 1860."

Let no one, therefore, be deceived into the belief that the seeming liberality of the present pontiff indicates any change in the ultimate aim toward which Pius IX. was ever striving. For, having informed his cardinals, who are, for the most part, the creatures of his predecessor, that he should do nothing *without their advice and approval*, he has thereby shut out all hope "in the way of improvement in the condition of the Church." The same "preposterous intentions" are still fully maintained.

The stout claim of *infallibility* signally failed to attain them; it now remains to be seen whether the exercise of shrewd *policy* will succeed any better.

EARLY CHURCH OF BRITAIN.

We hope this Church may some day find a better friend than Dr. William Bright, of Oxford. He seems to think its origin very misty; a position we might afford to admit, if he would only remember that the Church of Rome has quite as indefinite an origin—and, moreover, was a Greek Church up to the days of Victor, about A. D. 200. Victor wanted to excommunicate Orientals, because they held to their own notions about Easter. Men like Irenaeus came to the rescue, and prevented him. So he wreaked his spite upon the *Greek tongue*, and excommunicated that. Rome's Church was not even a Latin Church till Victor's time.

Dr. Bright would fain deprive us of one of our established convictions, that the Christianity of Britain came from the East. He says it came from France. Well, where did the Christianity of France come from? Were Pothinus and Irenaeus, the first bishops of Lyons, missionaries from Italy? Was not all South Italy once called Great Greece, till the days of the Crusades? And did not the popes instigate the Crusaders to expel the Greeks from Magna

Grecia, just as the Abbe Guettée tells us they instigated the Crusaders to take Constantinople? Some people seem to think that the Crucifixion took place on the Vatican hill, that Christianity started at Rome and not from Jerusalem. Why, Oriental Christians had once to remind a pope that "those who first propagated Christianity in this city [Rome] came from the East."

Then Dr. Bright would fain glorify Gregory I. as one to whom "we owe the beginnings of our English Christianity," when Christianity was in England hundreds of years before his day! "Gregory, our father, who sent us baptism"! As if the sacrament were a novelty on English soil! And he, too, the "most lovable" of all his tribe! No doubt he was, in the estimation of the usurper, assassin, and tyrant Phocas, who poured out titles and eulogies without stint on Gregory, to get them in return. And Phocas was by no means disappointed. Even a pillar was erected in Rome to his imperial honor. This is the darkest passage in all Gregory's history; and Dr. Bright passes it over, as one might say, with a mere whisper. He barely notices it; which shows he was not ignorant of it, and that is all we want to know. He glorifies the man who inflicted the Benedictine order upon England—an order about as bad for its day as the Jesuitical for ours, whose ambition and greed finally settled down upon the Church like an incubus. It made forty popes, two thousand cardinals, seven thousand archbishops, five thousand bishops, fifteen thousand abbots, and appropriated all the cathedrals of England of the new foundation, except Carlisle, to say nothing of its finest churches. Its rule became simply insupportable; and it took a rough and rending revolutionist, like Henry VIII., to tear it down, and lay its stolen honors in the dust.

Finally, Dr. Bright damifies the old British Church in the following style of demolition: "It could not but pass away, for it could not provide what Northumbria then needed." This is the epitaph of a Church which, to use Dr. Bright's own words, "brought religion straight home to men's hearts by sheer power of love and self-sacrifice. It held up before them, in the unconscious goodness and nobleness of its representatives, the moral evidence for Christianity. It made them feel what it was to be taught and cared for, in the life spiritual, by pastors who, before all things, were the disciples and ministers of Christ." Yes, beyond all doubt, a Church like this was not needed for the emissaries of Rome! A man like Wilfred could not tolerate it, and undermined it; yet Wilfred is a hero among saints to such doctors as John Henry Newman and William Bright. We would sooner have trusted Richard I. than such men. He said he bequeathed his luxury to black monks, his avarice

to gray ones, and his pride to the Templars.

THE JEWISH REGALIA.

Excavations are being made in the bed of old classic Tiber, and curiosity is awake to know their object. Some say the purpose is to widen and deepen the river's channel, to prevent the overflows produced by freshets. Others, that while this may be *one* object, another is the hope of discoveries in the line of antiquity, such as have succeeded in the sites of ancient Nineveh and Troy. A great discovery has just been presented to the public from the garden of the Farnesina palace. A chamber has been brought to light which appears to belong to the times of imperial Rome. The ceiling is exquisite stucco; the bas-reliefs are in capital preservation; the figures are graceful, with profiles of remarkable delicacy. Such a discovery quickens the hope that has been again and again indulged respecting the recovery of the Jewish regalia carried away by Titus A. D. 81, after the destruction of Jerusalem. Some of the most precious things of the temple were rescued from the flames by Titus and carried to the imperial city. They were exhibited in the grand triumphal procession with which he was rewarded for the downfall of the Jews, and were afterwards preserved in Rome's sacerdotal penetralia with much solicitude—not to say devotion. When Rome was captured by northern barbarians, they were supposed to have been thrown with other precious relics into "the yellow Tiber," that they might be rescued when the fortunes of the empire were resuscitated.

Probably the Vandals captured them and carried them into Africa to propitiate the Jews as fellow-unitarians, and induce them to fight in their behalf in after days; as, for example at Naples, where they gave Belisarius much trouble. Unfortunately, both for Vandal and for Jew, Belisarius proved a puissant conqueror. He completely recovered North Africa, as he afterward did Southern Italy, and made Catholic (not *Roman Catholic*) orthodoxy triumphant. Among his spoils were the Jewish regalia, which he sent, in A. D. 534, to Constantinople, as an invaluable donation to his master (more of a Churchman than a soldier), the Emperor Justinian. Justinian was doubtless overjoyed to receive them; but as Jerusalem had now recovered some of its ancient ecclesiastical glory and become a Christian patriarchate, he did not presume to retain the ensigns of Jerusalem's ancient ecclesiastical royalty. He would gladly have placed them in the sacrarium of his famous temple, *Sancta Sophia*. But he honored Jerusalem's former precedence, and sent them there as an old and habitual home (Smith's Dict., G., and Rom. Biog., i., 479. Evagrius's Ch. Hist., bk. iv., ch. 17).

But what became of them after their return to the place from which pagan hands had ravished them? That we are unable to say. There was no probability that the Christians would ever remove them from the first of Christian cities and the eldest of Christian bishoprics; the one which connected Christianity with Judaism belonged alike to two dispensations, and whose first bishop was appointed by the apostles themselves (Eusebius, bk. II., ch. 23; in bk. VII., ch. xix., he says St. James was appointed by "our Saviour himself"). It was just about a century after their return to their former home that Jerusalem was captured by the Saracens. The relics were returned in A. D. 534, and the city fell into the hands of Omar in A. D. 637. It fell into the hands of the Persians in A. D. 614. What the Persians and Saracens did with the precious insignia of centuries agone will probably never be known. Had they remained for Christian handling when Jerusalem was retaken by the Crusaders, in A. D. 1099, unquestionably they would have been grasped with characteristic occidental cupidity, and adorned an altar presided over by a *Latin* patriarch. As fast as the Crusaders recovered patriarchal or cathedral cities they displaced *Greek* ecclesiastics and substituted *Latin* ones. High was the triumph, in 1204, when a Greek patriarch was driven from Constantinople; and it took a long half century to get him back again. He had no successor till 1261. And yet (shame upon the name) every Crusader was sworn upon his cross never to lift a sword against a fellow-Christian! Infidels, and only infidels, were to be his victims. No wonder old Tom Fuller should exclaim, in his quaint but truthful way, of an oriental emperor, he "seemeth to have entailed his jealousies on all his successors, who never cordially affected this war, but suspected that these western Christians made but a false blow at Jerusalem and meant to hit Constantinople" (Holy Warre, book i., ch. 15). Never was there a more appreciative estimate than this of the ultimate aims of crusading popes. They made tools of monarchs to accomplish their selfish ends.

WESTMINSTER ABBEY AND PRINCETON UNIVERSITY.

Two items of current news, one in America and another in England, seem to have escaped the attention of the whole press in both countries. The facts themselves have been noted, as they came up, but only in the form of reviews of books. The relation they bear to events, and especially to the evolution of thought, as it touches religion and philosophy on either hand directly, and morals, politics, and sociology indirectly, appears to have escaped the attention of the purveyors of the news of the day.

They are, in reality, one fact. They are nearly simultaneous outcroppings, through the hardening crust of western civilization, of one underflowing, molten current of pop-

ular opinion. They have broken through this time, not with a mere rush of steam or even of fire, as before, many times on both continents; but they have come up like molten trap, under the weight of distinguished conservatism; and in both cases have hardened into established institutions in two noted centres of conservatism.

How much the university at Princeton is committed to the principle upon which the chair of philosophy was established for Dr. Shields, and how much his method of instruction commits that learned and venerable institution, may be left an open question. It is significant, at least, that lodgment, with verge for work and development, has been granted within that scholastic high centre of a wide and brilliant circumference of theological and philosophic learning.

How much, on the other side, the Established Church of England may, in popular estimation, be committed by the plan and first series of the "Hibbert Lectures," remains to be seen. It is, however, significant that the Chapter House of Westminster Abbey, a sort of cathedral without a bishop—the cathedral being seated on by Dean Stanley—has been made their place of delivery and centre of influence.

F. Max Müller has inaugurated the Hibbert lectureship by a series of six lectures upon the "Origin and Growth of Religion, as Illustrated by the Religions of India." Dr. Shields has just put forth a second edition of "The Final Philosophy."

The point of news is that both these institutions are essentially the same; one evolved at the highest seat of learned Presbyterianism in this country, and the other appearing from a chair in Oxford, set up, as to the person filling it, for the occasion within the precincts of Westminster Abbey. They are supported by funds that mark also the characteristics of the two nations. That in England rests upon an endowment, which the present board of trustees, "with a large latitude of interpretation," choose to appropriate to this purpose, as carrying out the devisor's instructions, that the income be used in some ways "most conducive to the spread of Christianity in its most simple and intelligible form." The Princeton chair is supported, perhaps endowed, by some noted capitalists and others of Philadelphia, whose names are a warrant for fair dealing on a free and open field.

The significant point of common resemblance in both these institutions—the chair and the lectureship—is the giving up, at the outset, of the distinctive position of historic Christianity in relation to human philosophy, or, as it was in old times called, "the wisdom of this world."

The recorders of current news are not required to discuss, on one side or the other, questions of current controversy. Whether the distinctive and characteristic position of historic Christianity ought or ought not to be given up, in order that Christians may join on common ground with the wise of this world, is perhaps worth debating; but a news-paper is not exactly the field. The fact, however, that the two institutions above named do desert the old ground is worth showing, if it be true.

The very first sentence in the preface to the first edition of Dr. Shield's publication contains the nucleus out of which his whole system, scheme, and plan are evolved. It is the whole book in germ. It is the ground on which his chair rests.

"In the present age there has been a seeming conflict between science and religion; but their essential harmony may still be sought upon philosophical principles, and as itself affording the one last philosophy or theory and art of perfect knowledge."

The "memorial" which led to the establishment of the Hibbert lectureship recites that "there is no reason why competent knowledge and critical skill, if encouraged to exercise themselves in the disinterested pursuit of truth, should be less fruitful in religious than in social and physical ideas."

The one common position manifestly taken is that there is a discoverable authority of *abstract* truth, to which both philosophy in all its branches and Christianity in its very central life may be held amenable, and through which, in all essentials, both may be reconciled. Dr. Shields does not define this final philosophy, though he names it; nor does he profess to see exactly its future outcome and organization. Müller draws a one-sided, interior or subjective, but very pretty picture of it on the last page of his book, and calls it "The Church of the Future." In both the element of Christianity, as an outside or objective fact of history, is simply left out.

It is not news that modern thought, as concentrated in the current philosophy of Europe and diluted to taste in the teeming literature of the times, accepts as its primary postulate the self-sufficiency of man for the evolution of a religion for humanity. It is a clear position, not without attractiveness, that man can evolve out of human inwardness a Church of the future which shall be truly Catholic, wherein the final philosophy shall appear in exquisite accord with essential religious truth. Nor is it new that this is an abandonment of the whole ground of revelation; for it has been long known and acknowledged that revelation must come to man, that it cannot be evolved out of man, or even out of the universe.

The point of news is that the floating, irresponsible literature of the times has its leading idea crystallized in fixed institutions both in England and America, whose manifestoes give assurance that henceforward steady currents of teaching shall flow forth from fixed fountains, wherein these crystals, again diluted, shall be given out in solutions, adapted to the tastes of the time, to satisfy the religious appetite of mankind, not with "living waters" from without, but with stimulants that shall call into action interior human capacities, or open stores of thought and feeling inherent in all mankind.

Historic Christianity takes its position upon the fact, or postulate, if that term be preferred, that man has tried by every possible means to become sufficient unto himself, and has failed all along the line. The most subtle of his remotest philosophic investigations have always started at an axiom, from which he has evolved his deductive systems; while the largest as well as most delicate of his sciences have always begun at a fact, which fact continues ever the entire foundation of his inductions. The whole beyond, of both axiom and fact, in either direction, toward the infinite or the infinitesimal, remains unexplored by man.

At the verge of this beyond the Divine revelation of Christianity takes its stand. It comes from without. It speaks to the whole man, but it does not spring out of man. It calls out response from every immortal constituent and essential characteris-

tic—be it faculty or capacity—of man; but it does for him what he cannot do for himself, and brings to him what he cannot of himself find out. Hence Christianity, in its very nature, is dogmatic and authoritative. Its dogma may be investigated and its authority tested; but the latter being found good, the former cannot be rejected, in whole or in part, however it may appear to human wisdom.

The central fact of Christianity, constituting the corner-stone of its whole edifice, and being the germ of all its life, is simply God-manifest, Emmanuel, God with us. Through this link alone Christianity conjoins the here and the beyond, the finite and the infinite, axioms with the truth, primary facts with the first cause. Evidently, therefore, Christianity, or any Divine revelation, must be accepted upon its evidence of authority. Its first fact is superhuman and supernatural. This first fact can only be inquired of as to its evidences. While it stands, all that comes through it stands with it. The dogmas or teachings of Christianity may be examined, indeed, but they cannot be separated from their origin or source. Science or philosophy, if out of accord with them, does not thereby overthrow them, because their corner-stone still remains to be moved. If science or philosophy agree with them, in any or all particulars, still nothing is proved beyond the fact that one source of powerful truth sustains both. In either case no final philosophy can arise which, as the "perfect knowledge," can become the rightful arbiter between science and religion, human wisdom and revelation, the finite and the link between it and the infinite, man and the God-man. Nor can any Church of the future ever be evolved out of the utmost human perfectibility, because that will remain still fatally weak, though essential human, self-insufficiency.

If a recorder of the news of the day had published a just account of the prevalent thought, contemporary with the culmination of Divine revelation, in the advent of Jesus, he would have noted the utter failure of the wisdom of this world in its attempts to find out the link between the finite and the infinite. Magnificent attempts have been made. The essential germs and most of the developments of subsequent science and philosophy had then already been published. Then, as now, human self-insufficiency had been demonstrated in every direction. Mankind then had the truth given to them. It came with power in the advent of a Person who said, "I am the truth," "All power is given unto Me in heaven and in earth."

This fact is as much a fact now as then, and as it ever has been. It is a remarkable circumstance in this late age, through this last crust-formation of western civilization, that there should break forth solidly on both continents institutions designed to try over again the old-world philosophy, and to establish it as the ultimate judge and arbiter of the truth. It is not remarkable that "free thought" and authoritative, Divine revelation should be found in conflict; but it is remarkable, and a very significant fact in the news of the day, that Princeton University and Westminster Abbey set up, or at least allow, within their precincts seats of judgment before which Christianity and human wisdom are called to plead their respective causes. A judge must have authority above both litigants. Where is the truth that shall judge "the Truth"; and where the power that shall

enforce decrees respecting the Word of Him who has "all power in heaven and in earth"?

It will be perhaps as interesting, and certainly as profitable, to watch the course of these tribunals, as it will be to note cases in law, the evolutions of kings and their armies, the fluctuations of trade, or the developments of society. Though newspapers may remain outside the bar of trial, and decline to share the contest, the course of it is of sufficient public interest to warrant the recording and publication of its beginning, and of any incidents that may possibly follow.

B. F.

THE PARISH CLERGY AND THE CURE OF SOULS.

V.

Inevitable Antagonisms.

How utterly irreconcilable, and, indeed, antagonistic, are these two conceptions of the status of the parish clergy in their parishes!

On the one hand, the *clergy* are ordained and set apart for the ministry of the Word and sacraments, as those who are *sent* in the name and by the authority of Christ alone, "to teach and to premonish, to feed and to provide for" the Lord's family; and under the most solemn vows and charge to do this "as unto the Lord and not as unto men." In this service the parish priest is responsible for his faithfulness to his bishop, and to him alone on earth, and to Christ himself hereafter.

On the other hand, the only sphere provided for this ministry is one which is not, properly speaking, a function of the Church at all; and one, therefore, to which the Church cannot *send* her clergy, and in which she cannot control the conditions of their work. It is one in which it is left to a few holders of irresponsible power to distribute to the clergy the opportunities of exercising their ministry—in many dioceses to give or take away the clerical franchise, to *open* or to *close* the ministry itself to whom they will; and one wherein the control of the conditions under which this cure of souls must be exercised, if exercised at all, is practically vested, not in the bishop, not in the body of the clergy, very commonly not even in the congregation, certainly not in the so-called rector himself, but in some one or a few laymen, clothed with authority only by the accident of their private means or social standing, and governing, under the influence of Christian principles or of personal caprice, with a view to spiritual or to secular ends, as they may chance to be well-trained and godly Churchmen, or mere unchristly and worldly-minded local plutocrats.

From the *clerical* point of view, the minister—whatever the agency through which he is called to any given parish—*must* regard himself as solemnly *put in charge* there of his Master's work; from the *parochial* point of view, on the contrary—whatever may have been the nature of his ordination or of his ordination vows—he is, in that parish, *a mere employé*, the tenure of whose continuance in office depends practically upon his success in meeting the expectations of his employers, *whatever those expectations may be*.

The antagonisms, then—latent or active—are absolute. They are latent so long as the expectations, aims, and purposes of those who control the parish are identified with or voluntarily subordinated to the sacred purposes of the Church. They are active when this is not the case; and the power to enforce their own

conceptions of the ministry and their own expectations is wholly left in the hands of the parish plutocrats themselves.

But the parish is admitted into union with the diocesan convention; this parish system, as thus accepted severally by the dioceses, is, by their union with the general convention, made a part of the general polity of the Church, and thus virtually accepted as a substitute for her own direct provision for the cure of souls; and the terms of the concordat of such admission are conformity to the doctrines, discipline, and worship, and acceptance of the constitution and canons, of the Church. So far, therefore, as the express language of the articles, liturgy, or ordinal defines, and so far as there may be any express provision of the constitution and canons, whether of the general convention or of the diocese, *so far* are the conditions of this parish system *theoretically* modified by the action of such a concordat; and the parish availing itself of the services of a Church clergyman accepts him *theoretically* on the basis of his ordination vows.

But no sufficient provision has been made, as yet, for securing a corresponding change in the *practical* relations between the rector and the parish; and the *actual* position of the minister in this parish approximates to that which the Church now presumes him to occupy, precisely to the extent to which the congregation, or those upon whom it is dependent, understand, appreciate, and devoutly participate in the principles and godly purposes of the Church—and *no further*.

In the Institution Office—an office with which the American Church has enriched Catholic liturgies—the Church does indeed *attempt* to assert her true relations, and the true relations of her clergy, to the cure of souls, and treats the parish as though it had indeed been thoroughly assimilated and brought into harmony with the principles of the ministry.

The bishop, in person or by letter, here formally and solemnly both institutes the priest into the spiritual charge of his flock and inducts him into the temporalities of his parish—clothes him, in fact, so far as that parish is concerned, with the authority and responsibilities of the Church, and tells him plainly that he is to fulfil this trust, "not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all hereafter." And after hearing this, the warden, in the name and by the authority of the parish, officially declares that he "receives and acknowledges" him "as priest and rector of the same," and in token thereof gives into his hands the keys of the church. Nothing could more fully and distinctly set forth the Church's conception of the relations of the parish clergy to the cure of souls, and nothing could stand out in sharper contrast to the actual position in which this same so instituted priest finds himself, than the spirit, and, indeed, the language, of this office.

Is it strange that it is of such rare use—that so many of our bishops hesitate or even refuse to employ a service which the practice of the Church reduces to a mockery, and which the legislation of the Church gives them no power to make real?

For neither do these words of the bishop, nor does this act of the vestry, alter the fact that (in the large majority of instances) the new rector has been selected, not for his faithfulness to his ordination vows, and the conscientious self-devotion with which he seeks to serve Christ in the person of his brethren, but for his supposed talents *as a man-pleaser*,

and that it is only by his success in *man-pleasing* that he can hope to retain his place; or the fact that he is practically responsible, here at all events, *not* to his bishop, but to the richest or most influential among his parishioners. All turns upon the question whether these are best pleased by true and godly priestly work or by displays of rhetoric or oratory, and by the business prosperity of their joint stock company.

The canon law does indeed secure the rector from a summary dismissal; and thus, if it does not actually protect him, it at least clothes him with a canonical right to protect himself, if he have both private means and sufficient self-confidence and resolution; the right to resist all efforts to control him against his convictions of duty, or to constrain him to resign until the authorities of the Church shall decide that he shall do so. But few have private means; and it is not all even of those who have such means who are willing to engage in such a struggle.

The provisions of the canon law are not, then, sufficient, in practice, fully to identify the parish with the Church; they are not sufficient to secure oneness of purpose between the parish and the Church of which it is now supposed to be a part; they are not sufficient to subject the actual conditions under which the parish clergy work to the *practical* government of the Church's authorities and laws; they are not sufficient to secure to the so-called rector either that control of his work or that stability in it without which it is but mockery to hold him responsible for its results; nor do they clothe either his bishop on the one hand, or his congregation or the other, with any *practical* power to sustain him in that work against the will and wishes of the ruling oligarchy.

For, in the two particulars which practically include everything else, the control of the parish plutocracy over the spiritual interests of the whole congregation, and over the rector himself, has not as yet been limited.

1. The canon law still recognizes the right of the parish—that is, practically, of those upon whom the parish is dependent—to select the clergyman who is to be their rector, and to select him at their own discretion and in their own way; and equally without reference either to the judgment of the bishop or to the interests of the Church at large.

2. The canon law also leaves the whole subject of the support of the clergy—concerning which it is absolutely silent—on the footing of a purely private arrangement between each clergyman so employed and those so employing him. To the extent, therefore, that he needs support, the Church leaves him the personal dependant of those to whom she professes to send him as the minister of Christ.

It results that whatever *personal* influence any given bishop may be able to exert, neither the diocesan nor the whole house of bishops together have any *official* power to assign one of the clergy to the work for which he was ordained in the most insignificant parochial cure; nor, however important the spiritual interests at stake, to sustain him in his parish, nay, nor even to save him from the consequences of trying to obey the "godly admonitions" of those over him in the Lord, against the personal dissatisfaction of any one or of any clique who may have the power to give or to withhold the means upon which the parish, and often the rector also, is dependent.

The "godly quietness" and safety of the parish, and the reliance of the clergy in the exercise of their ministry, do not rest in the

laws and principles of the Church, nor in the wise and godly rule of their bishops, but wholly in the personal character, in the churchly principles, and in the ends and aims of the local plutocracy of the parish itself. These two features in the present parochial policy of our Church are, together, quite enough to insure the continuance of the practical subjection of the parish clergy in the cure of souls, and the spiritual interests of the parishes themselves, to the control of the moneyed few; and it is, therefore, to a radical change of our parochial system, *in these two respects*, that we can alone look for a remedy for the sore evils to which the Church is at last beginning to be so earnestly aroused.

When the money power was much more generally distributed throughout the congregation; when the practical purposes for which the more influential men took the lead in organizing a parish and setting a pastor over it were substantially identical with those of the Church; when there was far more reverence for the sacred office of the minister of Christ, and far more opportunity for the growth of those strong ties of personal affection which are naturally formed by a long continuance of sacred associations and the interchange of kindly offices—*then* the clergy, called to the cure of souls by parochial election, were much the same as would probably have been selected for the same positions by any ecclesiastical authority; and they could afterward confidently rely upon their people both for the supply of their personal needs and for a moral support fully sufficient to bear the strain of all the ordinary vicissitudes of parish life. But with the concentration of wealth the money power has been gathered into fewer hands. With the disappearance of prejudice against the Church thousands, especially of the moneyed and socially influential classes, have been drawn to identify themselves with the Church without any real knowledge of its true principles or real sympathy with the laws of its spiritual life. With the worldliness which has thus invaded the Church there has been greater ambition for aesthetic and architectural display and greater recklessness in expense, and with these a greater readiness or necessity of deferring to those who can furnish money; and consequently to seek in a rector, not the qualities and characteristics, the experience and self-devotion, which fit him for being a true and faithful servant of Christ in seeking for and saving the souls of sinning men, but rather such as will attract fashion and worldly influence and wealth to the church where he ministers. The stirring and perhaps rash self-confidence of youth is preferred to the chastened judgment of maturer years; the rhetorician to the theologian; the tact of the courtier to the conscientiousness of the shepherd who is ready to give his life for the sheep; and the economy of having an unmarried rector to he varied opportunities and enlarged powers of spiritual usefulness which are found in the husband and father of a Christian family. Of reverence there is little left in the American character for office or responsibility, whether in Church or State or family; and the frequency of clerical changes that is the natural result of this state of things leaves now but little time or opportunity for the growth of those strong ties of mutual and sacred devotion between pastor and people which might have been the last protection of the ministry.

The ministry need ask of God for no better human support than such true laymen as are given to *some* of our parishes—strong and

faithful Aarons and Hurs that they are, holding up the weary arms of their pastors, to whom wealth and social influence are sacred trusts, and by whom they are indeed sacredly used. But in these days of such widely spread "secular disorders," when seed sown abundantly on shallow soil puts forth such an exuberance of stalks and leaves, while the very catechism of Christian morality needs, not infrequently, to be taught once more even to Church communicants, it is not safe for the Church to presume thus upon the singleness of religious purpose, the churchly principles and the unselfish devotion of whomsoever the accident of worldly means may put in power. So long as the Church abandons her parish clergy, clothed only with canonical rights, but—in so large a proportion of instances—with no practical power to maintain them face to face with this arbitrary rule of the moneyed few, it will be, it must be of comparatively little avail to exhort them to remember whose servants alone they are, and to what end alone they were received into the ministry of the Church of Christ.

W. C. L.

P. S.—Let me call attention to the confirmation which Dr. Wharton incidentally gives to the argument of my last paper in the closing paragraph of his communication in the same number of *THE CHURCHMAN*.

LETTER FROM GERMANY.

STUTTGART, May 20th, 1879.

Trusting that my letter of last week reached you duly, I will proceed to state the results of my conversation with Bishop Herzog, of the Christian or National Catholic Church of Switzerland. I will first, however, occupy the space of a column by presenting and urging some views concerning the reformed Catholic movement in general, the proper reception of which I regard as of the highest importance. I desire to put our more fervently Protestant Churchmen on their guard against avertting their sympathies from the whole movement for reform within the Roman body. The necessity for such a warning is the more serious because reform within the Roman Church seems to present the only prospect in the horizon for the revival of primitive religion on the Continent, and its revival in a shape which even they would desire. Much as we may be gratified at the piety and purity of imperfectly organized Protestant Churches at home, any careful observer will be obliged to confess that for the Continent of Europe unorganized, that is, non-churchly, Protestant Christianity is a very different thing from what Protestant Christians in America desire. Not having been obliged to appeal to the religious passions of the masses, Continental Protestantism has contented itself with quiet and regular ministration under the protection and with the support of the various governments. This regular and orderly ministration by a Protestant clergy, with a wretched liturgy and no bishops, may be said to have failed. It may have its favorable aspects; but they are not such as Churchmen, either enthusiastic or ultra-Protestant, appreciate. The congregations are only respectable in numbers because the churches are so very few in proportion to the numbers of the population. In this city of Stuttgart the Lutheran Church is, perhaps, in its very most favorable condition. The clergy are orthodox, able, and churchly. The services are well attended, at least once on Sunday. But what is their number? There are, perhaps, seven or eight churches of the State religion, with perhaps some five or six irregular services of Methodists and others; in all, say fifteen orthodox Protestant services for a population of say 120,000. At the suburb of Cronstall, two miles distant, there is a population of 16,000; so thinks my friend, the Rev. Mr. Kapff, the chief assistant and successor of the principal and only church. There may be a Methodist service in German there (supported by American or English funds); but I am not sure that there is even that. Here

is one church for fifteen thousand people! The Rev. Mr. Kapff, with his fellow-assistants, is doing well in so far as congregation is concerned.

And the system of having large churches with several clergy, instead of many smaller ones, is undoubtedly the proper one, and we are suffering from the want of it in America. But how could one church in a town of 16,000 be otherwise than full? The restriction of supply may be a chief reason for the demand for religious services in Wurtemberg, so that we cannot report any very vigorous life among the orthodox Protestants there, judged of by the numbers attending the services.

We have not even that poor support in our estimate of other countries and towns, say of Leipzig. Here we have the greatest university town of Germany, and, of course, the finest pulpit talent. I heard the celebrated Dr. Alfeld in the venerable Nikolai kirche. Two thirds of the church was crowded, the congregation filling the aisles and standing as near as possible to the pulpit for the purpose of hearing. But, then, they were largely theological students (they having some four hundred there). I also attended one of the late lectures of the celebrated Dr. Delitzsch, the leading orthodox theologian of Germany (perhaps the most generally recognized leader among orthodox commentators now living anywhere). His audience was numerous and interested.

But when I attended the Nikolai kirche in the afternoon there were not fifty people in it. The preaching was good and earnestly, we might even say bitterly, orthodox. And the clergy on both occasions intoned the service, the response being well rendered by the choir (a step in the right direction).

The rationalistic portion of the German Church presents even a sadder spectacle. I never saw but two very full services in Heidelberg, and Professor Schenkel (the leader of the party in Germany, and a magnetic preacher) only preaches occasionally, from the avowed reason that if he preaches continually he would cease to draw. If this is the condition of things in both the orthodox and the rationalistic Churches, surely the most vehement Protestant Churchman will acknowledge that it is time for something to be done. Something has been attempted by way of remedy in the shape of Methodism. American Methodism is making an effort, I believe chiefly in Wurtemberg, where it is mostly needed. An excited delivery and vehement phrases are not useless in view of the difficulties of the situation. If American and English Methodists believe that passionate denunciations can advance the cause, let them do all that it is possible to do in that direction. But all that is possible is very little. The Methodist movement is a foreign importation and far from popular. The orthodox Lutheran clergy regard its presence as a sort of insult, for it can only gain adherents by insinuations against the faithfulness of those devout and excellent pastors, and if it were not supported from abroad it would die. Where the clergy are rationalistic, Methodism is more reasonable.

I once heard the Rev. Mr. Frommel, in Heidelberg, make capital out of the fact of the Methodist missions. He said that the state of Christianity there had called for the interference of the "foreigner," inducing him to send missionaries to one of the most cultivated centres of German Protestant learning. The Rev. Mr. Frommel is a strongly orthodox Lutheran, who used to hold service in a small hall.

Good or imperfect as Methodism may be, it is not the form of Christianity which our ultra-Protestant Churchmen desire, even as a missionary organization. Even our respected Presbyterian friends would far more freely endorse the pious Lutheran clergy of this city. What, then, remains as a hope for the future? Certainly no sensible Low-Churchman ought to discard the Reformed Catholics.

It may be safely said that if they cannot do anything to save reformed religion in France, Switzerland, and Germany, nothing else can. Rome has, at least, the women and children, and she may well continue to claim the victory. She presents the alternatives, "Ultramontanism or Atheism"; and, as far as outward attendance on religious services is concerned, she carries the day. Shall she continue to do so? I do not and I cannot think that it is necessary. The Reform-

ed Catholics still retain Roman vestments, and in Germany they still read the Latin liturgy. But they are at heart far more Protestant than many Anglicans.

I think it was even Döllinger who said, at a Bonn meeting, of some of the more earnest English brethren, "they are nearer Rome than we are"; and Dr. Patton, of New York, remarked to me that he thought they were growing liberal quite fast enough. It is simple thoughtlessness to repudiate them because they retain their bowings and crossings. I trust that every pious evangelical will reconsider his prejudices, and give the subject his attention and his prayers. If we do not do this, I am very much afraid that we shall be found guilty of discouraging Christian brethren in their effort in occupying the very most important opportunity which has opened for centuries.

Reformed Catholicism is our own beloved Church, and nothing else; and not only is it our own Reformed Catholic Church, but it is that Church in one of her most liberal and best adjusted forms. If any one ought to look askance upon the "Christian" and "Old Catholics," it is the more narrow high party among us and in England. The Continental Reformed Catholics actually present one of the most precious phases of Catholic Churchmanship, for they are the broad-high—a phase which bids fair to represent the Church of the future. Only the most Calvinistic of Low Churchmen would reject them if they understood them; and the most Calvinistic of Low Churchmen exist no longer among us. *LAWRENCE HEYWORTH MILLS.*

WEST INDIES.

PRESENTATION TO THE REV. J. C. DU BOIS.—The St. Croix *Avis* says:

On Saturday, May 10th, at 3 o'clock P. M., an address, accompanied by a purse containing eight hundred dollars in gold, was presented to the Rev. J. C. Du Bois, rector of St. Paul's Episcopal church in this town, by a number of the inhabitants of the island—irrespective of creeds or party—as a public testimonial of their high appreciation of his character and bearing in the general community during the long period of his residence among them; and especially of his effective and intrepid exertions in the cause of order and peace during the late riots.

The presentation was held at the spacious parish school-house, which was tastefully decorated for the occasion with flags—Danish, English, and American; while a large bouquet of flowers completed the adornment.

At 3 o'clock the reverend gentleman presented himself at the door, where he was met by the committee appointed for the purpose, consisting of Messrs. J. W. Willard, U. S. Consular Agent for Christiansted; J. A. Moore, U. S. Consular Agent for Fredericksted; P. McDermott, R. Skeoch, F. Coulter, T. Farrelly, and A. Fleming, and was conducted to the upper end of the room, where, on a silver salver, lay the purse containing the sum to be presented.

By a happy thought of one of the ladies, the purse was made of a portion of the silk sash of an officer of the British army who came to this island at the same time as Mr. Du Bois's grandfather—the Hon. Isaac Du Bois—with the expedition of 1807, and the rings of the purse were manufactured from silver which had been melted by the late fire. At one end of the purse was embroidered the reverend gentleman's monogram, and at the other end a Masonic symbol.

Arrived at the upper end of the room, Capt. Willard took the chair and opened the proceedings with a few appropriate words, calling the meeting to order, and introducing Mr. J. A. Moore, who read an exceedingly complimentary address:

The purse was then presented by Mr. McDermott, who expressed the great regret of the subscribers that in consequence of the present depressed state of the community the testimonial could not be made so large a one as the presenters had desired. They knew that the reverend gentleman had fearlessly risked his own life to save the life and property of others, and that what was left of the town was due mainly to his exertions; that they appreciated his services accordingly, and begged that their testimonial, small though it were, might be received, as it was offered, as a heartfelt expression of their gratitude.

Mr. Du Bois, on receiving the purse, replied with much emotion.

The meeting then adjourned with hearty shaking of hands and congratulations on all sides.

This is the fourth occasion on which Mr. Du Bois has received public recognition of his conduct and services during the late unhappy disturbances. The first was when his excellency Governor Garde spoke at a meeting of the colonial council so handsomely and generously of him; the second when from his college classmates in the United States there came a graceful letter and substantial testimonial; the third when from the British foreign office there came words of high approbation over the foreign minister's own signature, and also conveying a handsome testimonial; and now when, from those among whom so large a portion of his life has been spent, he has been privileged to listen to such grateful words of respect, affection, and esteem.

CANADA.

MONTREAL.—The Rev. Newland Maynard, rector of St. Paul's church, Brooklyn, N. Y., gave two lectures last week in the hall of St. George's parish, Montreal, on the "Cathedrals of Europe," illustrated. At the close, the Lord Bishop of the diocese being in the chair, the Rev. Canon Baldwin, seconded by the Rev. Dr. Sullivan, proposed a resolution of thanks for Mr. Maynard's able and instructive lectures, and the resolution was carried with enthusiasm.

MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting held June 3d, the Rev. Messrs. C. R. Talbot, George S. Bennett, and A. H. Barrington were recommended for priest's orders, and Mr. J. N. Jones for the order of deacon. An application for candidature was received from Mr. Charles M. Addison.

EASTERN CONVOCATION.—The 185th meeting of the Eastern Convocation was held at St. John's church, Lowell, on Wednesday and Thursday, June 4th and 5th, the rector of the parish (the Rev. L. C. Manchester) presiding in the absence of the dean. On Wednesday afternoon, Evening Prayer was said by the Rev. W. G. Wells and the Rev. W. C. Winslow, immediately after which a business meeting was held in the chapel. A committee on appointments, to report next day, was elected, consisting of the Rev. Messrs. Winslow, Henry A. Metcalf, and W. S. Bartlet, and some minor matters to promote the interests of the convocation were discussed. A resolution of regret at the absence of the dean (the Rev. Dr. Edson), owing to a recent accident, was passed, with expressions of good-will toward him on the part of those present.

In the evening a spirited missionary meeting was attended by an audience of considerable size to hear the Rev. Messrs. J. C. Welwood, C. C. Grafton, and J. H. Waterbury speak on "The Church's Mission toward the Classes who pay no Heed to her Message." After a service of song, with collects read by the Rev. N. K. Bishop, Mr. Welwood made an interesting address on "Those hardened in indifference." He traced the causes of indifference, and suggested these ways of arousing the indifferent—namely, awakening their curiosity, their sympathy in something that can touch their life in some points, their study of self by some form of illustration, and awakening them by flashes of truth produced by vivid teaching. He then outlined the clergyman's duty to this class of unbelievers. Father Grafton spoke of "Those degraded by extreme poverty." He sketched the terrible condition of the poor in London, and told what the parochial missions, started twenty-two years ago, had done to relieve and reform the degraded poor. The mission was a new idea, and has become a power in this direction. The incidents of his own knowledge, the work of the night-schools, the taking of bad boys into the missions, and at last making out of them good choir boys, and the interest of the prime minister and some of the nobility in the reforming labors, were glowingly depicted. The speaker touched on the work doing in Boston, and what Dr. Wells had achieved in his devoted labors. Hardly less interesting was Mr. Waterbury, chaplain at the State prison, whose topic was,

"Those who are criminally vicious." He said a word for the discharged prisoner, who was a kind of pariah in society, and then passed to a simple but picture-like description of life at Concord, in its religious aspects, behind bars and bolts. He seemed to overflow with illustrative statements of what is being done there to better and bless the convicts through kind words and a sympathetic Gospel preached to them. But thirteen per cent. of the discharged prisoners now return. Intemperance, ignorance, bad homes were the three causes of crime, and filled prisons. All the above addresses were listened to by a deeply interested audience.

Thursday, at 9 o'clock, a business meeting was held, followed by the Holy Communion (the Rev. Mr. Wells, celebrant), the sermon being delivered by the Rev. Mr. Metcalf, on "Unity in the Faith," from the text, I. Peter iii. 8. It was a vigorous statement that unity was uppermost in the apostolic idea and teaching; that the Church was the guardian of truth and doctrine, and her declarations were paramount to personal opinion and feeling and private judgment.

The literary exercises were held in the chapel, after a brief business session, the Rev. Mr. Bishop reading a valuable essay on "The Duty of the Clergy to Young Men," in which he deplored the ignorance of simple truths and Church doctrine that prevailed, and admirably showed the kind of teaching which the rising generation ought to have. An exegetical paper by the Rev. Mr. Winslow, on *Actis* x. 3-18, followed the essay, in which the miraculous aspects of Saul's conversion were strongly stated and, among other things, the difference between conversion and regeneration clearly shown. Both essay and paper evoked a commendatory discussion of the topics from the Rev. Dr. Douglass, the Rev. Messrs. A. E. Johnson and Manchester, and especially from Father Grafton, who treated both topics in a very instructive manner. The closing business meeting ensued, Mr. William Whitman, of Andover, being elected as lay delegate to the diocesan board of missions, and the committee of appointments making a report, which was accepted, namely, that for the meeting in September (place not yet determined) the following appointments be made: Exegete, the Rev. Dr. Hopper, with the Rev. Dr. Pelham Williams as substitute; essayist, the Rev. Dr. Haskins, with the Rev. George Walker as substitute; question for discussion, "To what extent is the doctrine of confession taught in the American Prayer Book?"—to be opened by the Rev. A. C. A. Hall and the Rev. Thomas F. Fales.

SOUTHERN CONVOCATION.—This convocation met at St. Paul's church, Brookline, on Tuesday, June 3d, twenty of the clergy being in attendance. The Rev. W. R. Huntington, D.D., preached on I. Corinthians iii. 9, his subject being "Nature and Art the Parables of Grace." After the Holy Communion, the Rev. W. H. Brooks, D.D., administering, a business meeting was held, Dr. Brooks acting as temporary chairman. A committee of appointments, consisting of the Rev. Messrs. J. H. Ward, L. W. Saltonstall, and Joseph Jenks, and a committee of nominations, consisting of the Rev. Messrs. J. A. Jerome, W. C. Winslow, and J. A. Sanderson, were appointed by the convocation. The former committee reported as essayist for the next meeting the Rev. G. S. Bennett; as exegete, the Rev. L. Bradley; to open a discussion, the Rev. F. L. Harraden—the exegesis to be on *Acts* ii. 4, and the topic for discussion, "What are the limitations for a due observance of the Lord's Day?" The nominating committee of officers for the ensuing year reported as follows: Dean of convocation, the Rev. John Wright, of South Boston; secretary and treasurer, the Rev. Joseph Jenks, of Bridgewater; deputies to the diocesan board of missions, the Rev. Sumner U. Shearman, of Jamaica Plain, and Mr. Henry S. Chase, of Brookline. The Rev. R. H. Howe had declined to be re-elected secretary, and the convocation recognized his past services by a vote of thanks for his labors in its behalf.

After luncheon the convocation proceeded to its literary exercises, the Rev. R. H. Howe speaking on "Parochial Missions," and the Rev. C. H. Learoyd reading an exegesis on St. Matthew vii. 6, after which the essay by the Rev. L. K. Storrs, on "The Clergyman's Training to Meet the Demands of Modern Life," led to a long but

spirited discussion. The speakers and topics were as follows: The Poetic Element in the Preacher, by the Rev. F. Palmer; Sympathy with the People, by the Rev. Mr. Ward; The Benefit of Business Experience, by the Rev. Mr. Jerome; Influence of the Poetic Element in the Bible on the Preacher, by the Rev. Mr. Bradley; The Power to hold a Congregation, by the Rev. Mr. Learoyd; Method and Accuracy of Thought, by the Rev. Mr. Saltonstall; The Paramount Value of Personal Consecration, by the Rev. Mr. Winslow; Difficulty of Making People Believe in the Miracles, by the Rev. Mr. Sanderson; Common Sense in the Clergyman, by the Rev. B. B. Killikelly. After the foregoing series of addresses, the matter of missionary work within the bounds of the convocation was briefly discussed, the Rev. Messrs. Bennett, Shearman, and Learoyd being appointed to make some report at the next meeting, to be held at Plymouth, in September, where the rector of Christ church (the Rev. Mr. Sanderson) had invited the convocation to meet.

After a social tea at the house of Miss Littell (of the *Living Age*), the evening services of the convocation were held at the church, the Rev. L. Parks, of Boston, preaching the sermon, and speaking from the text, "Forgetting those things which are behind," etc. His subject was "Work," which he elaborated by likening the world to a great cathedral built by God, of which the theologians formed the sanctuary, the scientists made the calculations, commerce brought the blocks of stone, and men of culture carved the capitals of the pillars. We may call it, if we will, civilization, or the Catholic Church, but they are one and the same thing, built on the same foundation, with Jesus Christ himself for the corner-stone. Work, salvation, God—this is the threefold cable of faith, hope, and charity which shall hold through many storms.

CONNECTICUT.

BERKELEY DIVINITY SCHOOL—Ordination.—The annual ordination for students from the Berkeley School was held in the church of the Holy Trinity, Middletown, on Wednesday, June 4th, one of the Trinity Ember days. Morning Prayer was said early in St. Luke's chapel by the Rev. Messrs. Townsend and Nelson. The ordination service in the church was at 11 o'clock. The sermon was delivered by the Bishop of Albany. It was a vigorous statement of the method of conveying the grace of orders and its attendant responsibilities, together with the means for their successful discharge. Earnest pastoral sympathy was particularly urged as outweighing in value the exacting of formal confession to relieve the distressed and penitent soul. The Litany was said by the Bishop of New Hampshire. The following persons were ordained deacons by Bishop Williams: Messrs. Edward W. Babcock, William M. Barker, Walter C. Roberts, David L. Sanford, Summerfield E. Snively, Beverly E. Warner, and Theodore A. Porter, members of the last senior class of the Berkeley School.

The music at the service was led by the students of the school. Between seventy and eighty of the clergy, in vestments, were present besides the three bishops, the larger portion being alumni of the school.

Meeting of the Berkeley Alumni on Occasion of the Twenty-fifth Anniversary of the Berkeley School.—This school of the prophets, having attained the somewhat venerable age of twenty-five years, a large number of the alumni revisited their *Alma Mater* to keep its quarter-centennial anniversary. The Holy Communion was administered in St. Luke's chapel at noon on the 3d inst. In the afternoon the alumni dined together at the McDonough House. An attractive repast was indulged in, after which a few speeches were made. Bishop Williams was first called upon, and in words of deep affection welcomed back to their *Alma Mater* the representatives of his 250 Berkeleyans sons. Drs. Fuller and Gardiner, of the faculty, and the Rev. Mr. McConnell, rector of the Holy Trinity church, also made suitable addresses. The Rev. Mr. Townsend, one of the oldest graduates present, then gave some reminiscences of the school and its older members from the time of its foundation. He also paid a graceful acknowledgment to the residents of Middletown for the kindly welcome extended to the Berkeleyans and for the gen-

ous hospitality always accorded. The Rev. Mr. Seymour paid fitting tribute to some of the Berkeleyans who have already passed from the scenes of their earthly labors to their reward above. The Rev. Messrs. Nelson and Shepard also made some pleasing remarks. The Rev. Mr. Vibbert, who presided on the occasion in the place of the Bishop of New Hampshire, President of the Alumni Association, closed the series of addresses in some very happy remarks of grateful recognition of the debt of gratitude to the Bishop of Connecticut for acceding the privileges of the school and tendering cordial good wishes for its continued prosperity, as well as for the welfare of the rapidly-increasing number of its alumni.

In the evening a sermon was delivered before the alumni by the Rev. William A. Hitchcock, D.D., rector of Trinity church, Pittsburgh. Some of the practical methods for magnifying the pastoral office were alluded to and enforced with freshness and vigor. In concluding the speaker most feelingly alluded to the occurrence of the quarter-centennial anniversary of the school, to the 250 members who had gone out from it to labor in widely diversified fields in the Master's service, and also paid fitting tribute to its founder, so long spared by a kind Providence to lead and labor in its interests.

On Wednesday, after the ordination services, the bishops, clergy, and others interested assembled in St. Luke's chapel to witness two presentations incident to the anniversary.

One was the presentation of the portrait of Bishop Williams, recently painted by the artist Huntington for the diocese, to be entrusted to the care of the divinity school, by the Rev. Mr. Nelson and the Rev. Dr. Beardsley on behalf of over 1,900 contributors. The other was the presentation to Bishop Williams of an address of congratulation and filial respect and affection by the Bishop of New Hampshire from the alumni. To all these addresses Bishop Williams made most fitting and feeling replies. The whole proceeding strongly attested the most cordial feeling of sympathy and interest existing between the good bishop and his grateful sons, the intercourse between whom will ever remain among the most pleasing memories.

The usual reception at the bishop's house followed later in the day.

NEW YORK.

NEW YORK—Guild of St. Elizabeth.—The first general visitation of the Guild of St. Elizabeth to the alms-house on Blackwell's Island was made on May 27th. For years past the weekly visitations and festivals at Christmas were made by two young ladies, whose personal sacrifices for the Protestant people there will never be forgotten; nor will they, we trust, be soon ended. The need of organized effort has, however, been felt, and the guild are extending their labors to other institutions than charity hospitals. It was truly a surprise to our missionary and people; we expected at most a dozen, and, behold, seventy-five or more; three of the clergy, two laymen—one a vestryman of Trinity chapel—and the rest women and children. The Sisters of St. Mary and of the Good Shepherd, Protestant Episcopal, were also represented. For an hour the congregation, 375 strong, were delighted with organ music by Professor C. H. Sparks.

The short service of song and prayer closed, we had a few words of earnest and cheering instruction from the Rev. Mr. Chamberlain, of St. Ann's, followed by the thanks of the people, through the missionary, to all who had, in person or by proxy, aided in this work of love. Sufficient fruit and cakes had been provided by the guild, visitors, and city friends to satisfy our own people there, and all in the two incurable, blind, and seven hospital wards, numbering in all about 400. These distributions were made by ladies of the guild; and the visitors who were pleased to distribute what they had brought went through the wards. By these personal visitations we hope to interest our brethren of the city in the welfare of our people who are in exile.

The State or city undertakes to care for all the poor that may be sent over, who number, on Blackwell's Island alone, over 6,000; and we could not expect that more than bare necessities would be furnished.

But many of the Protestants are Christ's poor and our brethren, and we owe Him love and service in them.

We earnestly entreat our Christian brethren who may be going away for the summer to remember that there are fewer visitors and less means to expend for the necessities and comforts of the poor. The missionary rector and the two or three lady helpers will be the thankful the almoners of such as desire to "remember the poor."

Packages may be sent to the central office, corner of Eleventh street and Third avenue, or to the foot of Twenty-sixth street, East River, directed to the "Guild of St. Elizabeth," Charity Hospital, Blackwell's Island.

The Sisterhood of the Good Shepherd have made a venture of faith, to which special attention is called on the first page of this number of **THE CHURCHMAN**. Providential circumstances have placed them in possession of a valuable lot and a commodious building in Asbury Park, N.J., where they propose to care for poor women and children during the summer heat. In order to finish the House of the Good Shepherd last fall, and have it ready for occupancy this season, a debt of \$1,000 was incurred. It will be a great encouragement to the Sisters to have the means to pay this debt, and also to receive contributions to the "fresh-air fund," with which to meet the current expenses.

GENERAL THEOLOGICAL SEMINARY.—The annual meeting of the trustees was held at St. Peter's Hall, May 28th. The attendance was small, only one bishop and some eighty other members of the board being present.

At 4 P. M. the Bishop of Springfield took the chair and called the meeting to order. The Rev. W. G. Farrington, D.D., was reelected secretary.

The annual reports of the Standing Committee, the treasurer, the dean, the faculty, the library committee, and the committee on the examinations were then presented and read.

On the recommendation of the faculty, the honors of the institution were voted to nineteen members of the senior class, viz.: Eugene J. Babcock, A.B., Albert A. Brockway, A.B., Geo. H. Buck, the Rev. W. W. De Hart, John B. Draper, A.B., George N. Eastman, A.B., Wm. B. Frisby, A.M., Thomas F. Gailor, A.B., Wm. C. Harrison, A.B., Joseph D. Herron, A.B., the Rev. B. R. Kirkbride, A.B., the Rev. Edward P. Little, A.M., Wm. Cuff Maguire, A.B., the Rev. Wm. R. Nairn, the Rev. S. B. Rathbun, A.B., Herbert B. Smythe, A.B., Albert J. Thompson, A.B., Lewis W. Wells, and Peter C. Wolcott.

The usual testimonial was also granted to the Rev. Wm. F. Morrison and the Rev. G. R. Van De Water, both of the class of 1877.

On motion, the subject of amendments to the constitution of the seminary was referred to the following committee to consider and report at the next meeting: The Rt. Rev. the Bishop of New York, the Rev. F. Harison, D.D., the Rev. S. Hollingsworth, D.D., the Rev. J. H. Hopkins, D.D., and Messrs. C. Livingston, O. Meads, and S. P. Nash.

The Rev. M. A. Tolman, the Rev. S. F. Hotchkin, the Rev. J. W. Stewart, the Rev. Leighton Parks, and Messrs. John A. Tucker, George B. McCarter, James C. Fargo, Henri M. Braem, and Charles E. Strong, were elected trustees, to fill vacancies. Henry E. Pierrepont, Esq., was reelected treasurer.

The Rev. W. A. Snively, D.D., and the Rev. A. Z. Gray were elected members of the Standing Committee, to fill vacancies.

The following clerical trustees were appointed to attend the next public examination of the students: Theo. Edson, D.D., T. S. Drowne, D.D., E. M. Pecke, S. C. Thrall, D.D., T. G. Littell, F. Harison, D.D., S. Clarke, R. Weeks, H. P. Hay, D.D., J. A. Paddock, D.D., W. T. Gibson, D.D., G. W. Dean, D.D., J. H. Smith, A. Z. Gray, W. G. Spencer, D.D., C. S. Spencer, S. Hollingsworth, D.D., C. F. Knight, and F. B. Van Kleeck.

On motion the cordial thanks of the board were given to the Rev. E. M. Pecke for his labor in gathering biographical details concerning the alumni, and he was requested to continue the same with a view to publication hereafter.

LONG ISLAND.

BROOKLYN.—The Rev. Newland Maynard, rector of St. Paul's, Brooklyn, E. D., and chaplain of the 47th Regiment, has received a diploma as

a Fellow of the Royal Historical Society of England, having been elected thereto on the 15th ult., in recognition of his architectural and historical researches into the cathedrals of Europe, and of his promotion of a more extended knowledge of the sacred arts of the middle ages.

STANDING COMMITTEE.—At a meeting held in Brooklyn on June 2d, Harold Arrowsmith was recommended to the bishop for admission to the order of deacons.

ALBANY.

CONVOCATION OF THE SUSQUEHANNA.—This convocation met at Christ church, Cooperstown, the Rev. Dr. Lord, the rector, presiding, on the evening of the 28th of May. After Evening Prayer, a forcible sermon was delivered by the Rev. Reeve Hobbie, of Cherry Valley. On the following morning the Rev. E. B. Russell, of Delhi, preached in place of the archdeacon, the Rev. Hobart Cooke, of Morris, who was unable to be present, and the rector celebrated the Holy Communion, assisted by the Rev. Folsom Baker, of East Springfield, and the Rev. B. T. Hall, of Hobart. A business meeting followed. In the afternoon the clergy visited the Orphan House of the Holy Saviour, under the charge of Miss Susan Fenimore Cooper, where addresses were made to the children, who appeared to be under excellent training and care; and after this a sail was taken on Otsego Lake, whose scenery was greatly admired, quite a sojourn being made on Hunter's Island, an historical spot familiar to the readers of Cooper's "Deerslayer." Returning to town at night, services were again held and missionary addresses made by the Rev. Messrs. Loveridge and Russell. At the conclusion of the service by the rector, a vote of thanks was given to him and his parishioners for their most cordial hospitality.

There were present of the clergy the Rev. Dr. Lord, the Rev. Messrs. Baker, Hobbie, Paige, Hall, Loveridge, and Russell. Two of the former rectors of Cooperstown were present, the Rev. Philip A. H. Brown and the Rev. Brady A. Backus. Many thanks were expressed to Dr. and Mrs. Lord, Judge and Mrs. Sturgis, Mr. Pomeroy Keese, and others for their efforts to make the convocation a very agreeable one in this charming town. The next meeting will be held at Walton in October.

CENTRAL NEW YORK.

WATERTOWN—Grace Church.—The bishop of the diocese visited Grace church, Watertown, N. Y., the Rev. G. T. Le Boutillier, rector, on Whitsun-day, June 1st. It was made the occasion of the formal reopening of the church, which has been considerably enlarged of late, and in many ways improved. Morning Prayer was said at 9 A. M. At 10:30 A. M. the Litany and ante-Communion were read, after which the bishop delivered a sermon appropriate to the occasion. Following the sermon was the administration of the Holy Communion. At 4 P. M. the bishop addressed the Sunday-school assembled for their Whitsun-day festival. In the evening the congregation united with that of Trinity for Divine worship, the bishop preaching and confirming many persons.

NORTHERN NEW JERSEY.

DIOCESAN CONVENTION.—The fifth annual convention of the Diocese of Northern New Jersey assembled on Tuesday, May 20th, in Trinity church, Newark. There was a pretty full attendance of clergy, and the lay representation of the various parishes was correspondingly large. The introductory exercises, consisting of Morning Prayer and Holy Communion, were conducted by the Rev. Drs. Clover, Starkey, and Schuyler, and the Rev. Messrs. Stansbury and Putnam. The sermon was delivered by the Rev. Dr. Schuyler from Rom. i. 16. At the close of his discourse the preacher said: "For the first time in the history of the convention, and in the twentieth year of his faithful episcopate, we miss our head to-day. Great as is the disappointment to us, we are sure that it is shared by him. May the gracious Lord hear the devout prayer of His Church for this convention, and for His sick and absent servant—our father beloved in the Lord."

The convention was organized at 1:30 P. M.

and the Rev. James A. Williams, D.D., chosen president. The Rev. E. B. Boggs, D.D., was reelected secretary, and he reappointed the Rev. J. Cameron his assistant. The following committee on constitution and canons was reelected: the Rev. Anthony Schuyler, D.D., the Rev. D. C. Weston, D.D., the Rev. Thomas A. Starkey, D.D.; Messrs. Henry Meiggs and William C. Hicks. The finance committee recommended an assessment of the parishes of two per cent. on the rector's salary, for the expenses of convention, and seven per cent. for the bishop's salary. The recommendation was adopted.

In the evening the Rev. Dr. H. C. Potter, of New York, delivered an appropriate sermon before the convention, the day being that appointed by the Lambeth Conference for prayer for missions. The deans of the several convocations presented reports embodying statistics and other important information respecting the organized missionary work of the diocese. The Rev. J. N. Stansbury, dean of the convocation of Newark, showed the receipts of the general fund to have been \$1,567.79, and of the special fund to have been \$3,236.59; total, \$4,804.38. Dean Starkey, of Jersey City, reported the receipts for the general fund to have been \$1,023.41; special fund, \$1,323.41; total, \$2,346.82.

A prominent and most interesting feature of the second day's proceedings was the reading of the bishop's address, which began as follows:

"BRETHREN BELOVED IN THE LORD: You well know that I am not, of my own choice, absent from you at this diocesan convention, but that the hand of our dear Lord restrains my going out and my coming in among you, as for almost twenty years it has been my pleasure and privilege to do. You all know how, at the beginning of my severe illness, I came to Burlington for a temporary sojourn, and have been detained from month to month, abiding my Master's will as to the result. But from within these walls my heart has gone forth to every part of my beloved diocese, with interest as strong as ever in its progress and prosperity. And I thank God that He has enabled me to continue its supervision and care in all but the spring visitations, which required bodily strength that was not mine to give. For the good work done among you this spring I have to thank my brother Bishops of New Jersey and Springfield for the fraternal readiness with which they came to my aid in this hour of need, and for the efficient services so graciously rendered. There are others of the bishops who, during my sickness, have kindly given a service on special occasions to parishes desiring it of them, whose names will appear in my record, and to whom I return sincere thanks. I shall give you a brief summary of the general condition of diocesan affairs, and of the work that I have been able to accomplish in my own person, with a record of what has been done for me, embodying in all the statistics of the year. But before proceeding to details of diocesan work, I ask you to join me in a tribute to the memory of some no longer here, beloved and honored by us all, and for whose good examples we bless God's holy Name."

Number of persons confirmed during the year, 800; clergymen ordained, 2; transferred, 1; died, 2; present number, 76; candidates for orders, 4.

The following members of the Standing Committee were reelected: the Rev. Messrs. James A. Williams, D.D., Robert N. Merritt, Fernando C. Putnam, J. H. Eccleston, D.D., and Messrs. J. C. Garthwaite, Alfred Mills, Daniel Dodd, and Jonathan Edgar.

NEW JERSEY.

CONVOCATION OF BURLINGTON.—The convocation of Burlington held its regular meeting on June 3d at St. John's church, Salem, the Rev. George W. Timlow, rector. Bishop Scarborough presided, and at 10:30 administered the Holy Communion. The sermon was by the Rev. Elvin K. Smith, on "the Nature and Offices of the Holy Spirit." The Rev. N. Pettit was elected secretary, and the Rev. J. B. Woodward treasurer. The treasurer's report showed a balance in the treasury of more than \$500. At 3 P. M., reports on church work were made by several of the clergy and three or four of the lay-deputies. The executive committee was instructed to consider the practicability of having the convocation incorporated.

At 7:45 P.M., after Evening Prayer, the Rev. Mr. Pettit repeated, by request, his essay on "Parochial Visiting," and the Rev. Dr. Hills his able monograph on "John Talbot."

The appointments for the next convocation are as follows: Time, October 7th; place, St. Andrew's church, Mount Holly; preacher, the Rev. John Alden Spooner; alternate, the Rev. P. W. Stryker; essayist, the Rev. C. J. Peace; alternate, the Rev. William B. Otis.

CENTRAL PENNSYLVANIA.

EASTON.—Bishop Howe made his annual visitation to Trinity church on Whitsun day, and confirmed seventeen persons, making in all thirty confirmed in this parish during the last eighteen months. The vestry has made Trinity a free church.

PITTSBURGH.

MEXICAN LEAGUE.—The first annual meeting of the "Pittsburgh Branch of the Mexican League" was held in Trinity chapel, Pittsburgh, on Wednesday, May 28th, at 8:30 P.M. The bishop of the diocese presided. There were also present the Rev. W. A. Hitchcock, D.D., the Rev. R. F. Alsop, the Rev. R. J. Coster, the Rev. R. Meech, the Rev. Boyd Vincent, the ladies of the League, and others. After prayer, the secretary reported seven parishes in the city, one at Verrona, one at Corry, and one at Erie represented by committees. Four Sunday-schools had provided for scholarships. Bible classes, a "mother's meeting," one mission school, and "little people" in different parishes also had taken a lively interest in the work. The treasurer reported: Receipts from all sources for 1878 and 1879, \$1,557.02, all of which had been forwarded to Miss M. A. S. Brown, treasurer, no expenses having been deducted from contributions received. The former officers were re-elected by ballot. After a short but interesting address by the bishop upon the subject of the mission, and expressions of sympathy from three of the clergy, the meeting adjourned.

MARYLAND.

BALTIMORE—Missionary Conference.—The Missionary Conference of the Protestant Episcopal Church, which began on Tuesday in Baltimore, closed its sessions June 4th, three meetings being held, at each of which the Rev. Dr. Leeds presided, the morning session at St. Peter's church on Druid Hill avenue consisting of the Ember Prayer service and a sermon by the Rev. Dr. Kepler, of Virginia, on "Missionary Work." The afternoon session at Emmanuel church was devoted to the consideration of the work of foreign missions, the Rev. Dr. Riley, of Mexico, making an eloquent plea for help in that comparatively new field of labor. He was followed by the Rev. Mr. Boone, son of the late Bishop Boone, who died in China, giving a review of the work of his father and his associates in that land. The evening and closing session at Grace church was the best attended one of any of the sessions of the conference; addresses on the general missionary work being delivered by the Rev. Jacob E. Shipman, D.D., LL.D., of Christ church, New York; the Rev. John Cotton Smith, of Ascension church, New York; and the Rev. Frederick Courtney, of St. Thomas's church, New York.

EASTON.

SNOW HILL—Convention.—The eleventh annual convention of the Diocese of Easton met Wednesday morning, June 4th, in All Hallows' church, Snow Hill, the Rev. Dr. T. P. Barber chairman. The Rev. James A. Mitchell was elected secretary, and W. S. Walker appointed assistant secretary. Fifteen ministers and nineteen lay delegates were present. In the afternoon session the president announced the usual committees. Reports of the treasurer of the convention and the treasurers of the relief fund, Home for Friendless Children, and Home of the Friendless were made.

A committee, consisting of the Revs. Dr. Stearns and Dashiell and Messrs. S. S. McMaster and William S. Walker, was appointed to act with the committee of the Diocese of Maryland in reference to a memorial service in November,

1880, to commemorate the organization of the Diocese of Maryland. The Rev. Dr. Burton read the report of the board of diocesan missions, Dr. Atkins that of treasurer of missions, and Judge Carmichael that of trustees of episcopal fund.

GEORGIA.

GRIFFIN—St. George's Church.—The work of renovating St. George's church, Griffin, is completed. New interior walls have been constructed; the old "organ loft" has been taken down, and the pews and the furniture in the chancel have been repainted. The windows are of stained glass, and the whole internal appearance harmonizes with the general structure. These improvements have been effected by the untiring efforts of the Rev. Mr. Dowe, the rector.

WESTERN MICHIGAN.

GRAND RAPIDS—Convention.—The fifth annual convention of this diocese was opened at St. Mark's church, in Grand Rapids, May 28th, at 10 o'clock A.M., presided over by Bishop Gillespie. After Morning Prayer he read his annual address. In the treasurer's report appeared a communication from the bishop, saying: "In consideration of \$1,600 for services in the diocese of Michigan, from March, 1879, to June 1, 1879, I hereby relinquish any claim for the current year to the amount of \$1,000." The report commended in glowing terms the liberality of the bishop in thus giving up so much of his claim, for the third time. It was decided not to build an episcopal parsonage this year. A missionary service was held in the evening, after which the bishop gave a reception at his residence. The parishes of St. Paul's, Greenville, Christ church, St. Joseph, and St. Paul's, Mendon, were declared extinct and constituted missions. The following Standing Committee was elected: The Rev. J. F. Conover, of Kalamazoo, the Rev. John P. McGrath, the Rev. H. J. Cook, Mr. Alonzo Platt, Mr. L. C. Chapin, Mr. D. J. Arnold.

NORTHERN CALIFORNIA.

ANNUAL CONVOCATION.—The annual convocation of the missionary jurisdiction of Northern California assembled in St. Paul's church, Sacramento, on Ascension-day. The services, including the celebration of the Eucharist, were conducted by Bishop Wingfield, assisted by six clergymen. The sermon was preached by the Rev. J. A. Shepherd, D.D., of St. Helena, from the words, "Contend earnestly for the faith." At the conclusion of the services the convocation was duly organized. The bishop presided, and eight clergymen and fourteen lay delegates were present. St. Paul's church, Healdsburg, was admitted into union with the convocation. The bishop then read his annual report, from which we gather the following: Number of services at which he has officiated, 473; sermons preached by him, 75; lectures and addresses, 90; Holy Communion administered 16 times; baptisms, 10; confirmations, 269; one ordination took place, and one church was consecrated. Following the bishop's report were the reports of the clergymen of the jurisdiction.

At 8 P.M. Divine service was again held, and a sermon was delivered by the Rev. Dr. MacDonald.

In view of the bishop's possible acceptance of his election to the episcopate of the diocese of Louisiana, complimentary resolutions were reported and unanimously adopted.

The convocation elected the Rev. Edward Henry Ward, of Sacramento, secretary, and Mr. Benjamin D. Kenedey treasurer. The following persons were appointed the Standing Committee for the ensuing year: The Rev. E. H. Ward, the Rev. W. H. Story, Dr. C. E. Stone, and Mr. Samuel C. Gray.

At the suggestion of the bishop, it was decided to have the opening exercises of the next annual convocation on Sunday, in order to secure a larger attendance of the laity, and thereby to enhance the interest in the missionary work of the jurisdiction.

The bishop thanked the convocation for the complimentary resolutions which were adopted, and hopes were entertained of his declining the episcopate of Louisiana.

MICHIGAN.

FORTY FIFTH ANNUAL CONVENTION.—Old St. Paul's church, Detroit, during Whitsun-week, added to its many other interesting historical associations those connected with the sessions of this important convention. St. Paul's is a noble gray-stone structure, in a down-town location, and its congregation, though somewhat reduced by removals to distant parts of the city, still consists mainly of old and wealthy families of this old city. St. Paul's was for nearly a generation the parochial cure of the first Bishop of Michigan. It is the mother church of the diocese, and as such was appropriately chosen for the sessions of a convention called, by God's providence, to elect a new head for the diocese.

Many beautiful as well as painful memories must have crowded the minds of the congregation that assembled soon after ten o'clock on the morning of Wednesday in Whitsun-week. Probably the major part of the three or four hundred persons present had personally known and dearly loved the fallen first bishop. The walls still seemed to ring with the grand volume of his louder tones and to be tremulous with the pathos of his equally characteristic, soft, almost whispered communications. No old citizen of Detroit could be at St. Paul's without thinking of the name that Churchmen now scarcely dare to take upon their lips.

The chancel and the space adjacent to it were beautifully decorated with flowers and tropical plants. A white dove, hanging over the altar by an invisible thread, spoke of Whitsun-tide. Elaborate music was prepared for the occasion.

At the preliminary meeting of the convention in the basement-chapel, which was called to order by the Rev. John A. Wilson, D.D., President of the Standing Committee, the list of clergy caused to be prepared by this representative of ecclesiastical authority, was read by the secretary of the last convention, and a committee on lay credentials, of which the Rev. George W. Wilson was chairman, was appointed by the chair.

About thirty of the fifty clergymen present then robed and entered the church, passing up the middle aisle, led by the rector of St. Paul's (the Rev. Rufus W. Clark), and dividing in two ranks, facing one another to allow the clergy to enter the chancel in reversed order. The venerable president of the Standing Committee was the first to ascend the steps and to take his seat.

The distinct voices of the responding clergy, the large attendance of men, wardens and prominent laymen of the parishes throughout the State, the judicious selection of clergymen having good voices to lead in the chancel, combined to make the service most impressive.

The sermon, by the Rev. Myron A. Johnson, D.D., of Jackson, on the text Acts 1.8, was a manly and powerful appeal for a restoration of the ancient simplicity of apostolic usage. By such simplicity the Church of all time was equally with the first apostolic band to witness unto Christ. The special application required a removal of the Thirty-nine Articles, as being modern metaphysical theology useful to the clergy only, from the Book of Common Prayer, the weekly communion, and free settings in the house of God, with free-will offerings as the only financial system of the Church. The sermon abounded in quotations from prominent Christians not in the communion of the Church, testifying to the witnessing power of apostolic usages in the Protestant Episcopal Church, and closed with a graceful allusion to the special work appointed for this convention. The Rev. George Worthington, S.T.D., was celebrant at the Holy Communion, of which about one fifth of the congregation remained to be partakers.

On reassembling at the afternoon session considerable difficulty was experienced from the delay of the committee on lay credentials to present a report satisfactory to the convention. A provision of the constitution deprived of representation parishes having unpaid assessments standing against them on account of the last two years. The committee, on evidence furnished them by the treasurer of convention, had on its own motion struck off such parishes from the roll and failed to report their lay delegates as entitled to seats. On motion of Gov. Baldwin the convention decided that the committee was not a judicial body entitled to decide this question, and returned them their report with in-

structions to report only what credentials were in proper form, giving those who were thus to be reported a *prima facie* right to a seat.

Some trouble was also experienced by reason of the fact that several clergymen, by the list caused to be prepared by the president of the Standing Committee, found themselves under new interpretations of the constitution deprived of a seat and vote. Such names were at length referred to a special committee, which gave the claimants of the seat a hearing, and reported the names favorably passed upon to the convention.

On balloting for president *pro tempore*, the Rev. Wm. J. Harris, D.D., rector of Christ church, Detroit, and president of the last annual convention, and the Rev. Marcus Lane, rector of St. Paul's church, Flint, were the candidates, and Dr. Harris was elected. He briefly returned thanks for the honor conferred, and asked the aid of all members of convention.

The Rev. J. T. Webster was, by a *viva voce* vote, re-elected secretary, and appointed as assistants the Rev. Messrs. Frisbie and Rafter.

On Wednesday evening a well-attended missionary meeting was held, addresses being made by the Rev. S. W. Frisbie, missionary on the outskirts of Detroit, and the Rev. Edward Seymour, of the Upper Peninsula. The treasurer of the missionary committee, General Pittman, read his report, and pledges of parishes and individuals were taken amounting to a sum less by several hundred dollars than the amount raised during the preceding year. Special mention was made of the munificent pledge of Mrs. Theo. N. Eaton, of Detroit, which enabled the committee to carry on missionary work in five different counties at an expense to the donor of nearly \$1,000.

On Thursday, after Morning Prayer, rules of order were adopted, limiting speakers to a single speech of five minutes on any one subject, and placing the election of a bishop after certain other business of great importance naturally preliminary to this work. The usual standing committees were announced, and certain reports were read.

Bishop Gillespie, by the secretary, reported fifty-six visitations in the Diocese of Michigan, 416 persons being confirmed, one church consecrated, a deacon and a priest ordained. Bishop Talbot reported a two-weeks visitation in the Upper Peninsula, seventy-five persons being confirmed.

The committee appointed by the last convention to interpret certain articles of the constitution which seemed to be ambiguous as to whether the lay vote or a vote by order was to be given by congregations (allowing one vote only to each congregation), or by the lay delegates individually, allowing a full vote to each delegate, reported through their chairman, the Rev. John W. Clark, in favor of the former interpretation, and against the unbroken usage of the diocese for more than a generation. A minority report, offering a contrary interpretation, was presented by the lay member of the committee, Mr. Rogers, of Ann Arbor.

On a motion being made and discussed to substitute the minority for the majority report, the full importance of the question began to become manifest, and also the fact that there was a broad divergence in sentiment on this question between the clergy and the laity, the clergy generally favoring as the correct interpretation the vote by congregations, the laity the vote by individuals. A curious misconception seemed to be in the minds of a large number of laymen that the interpretation favored by the clergy deprived the laity of some rights and gave an advantage to the clergy. Certain of the clergy explained that the effect of the change in usage would be confined entirely to a change in the relative strength of certain elements in the lay body itself. At this convention, the vote by individuals prevailing would give an unusual predominance to the laymen of the city parishes. Each city parish would, by delegates, either principal or alternate, be constantly represented by three men. The country parishes and the distant parishes would not be so fortunate, occasional absences not being made up by the presence of alternates, and distance being often a consideration sufficient to reduce the representation from three to two and one, or even none at all. Despite all attempted explanations, the above misconception seemed to prevail and to excite strong feeling. Other laymen cared

little for the fact that the relative equality of the two orders would not be altered under the new interpretation and proposed new usage, but did not relish the thought of casting only a part of a vote. The American citizen can scarcely avoid associating with a fractional ballot the thought of a fractional man.

An opinion in writing by Judge Campbell, of the Supreme Court, a member of the convention, but absent at the time, was read by Governor Baldwin, and the argument from long and unbroken usage was powerfully put, both in the written opinion and in the remarks of the speaker himself.

At this unhappily-chosen time, when strong feeling, becoming momentarily stronger, became visible on the lay side, and the question on the substitution of the minority report was to be put, a sufficient number of the clergy demanded a vote by orders; and, the clergy having voted nay, while the laity demanded, though the motion was already lost, an opportunity to put themselves on record by a vote, the chair precipitated the main question involved, and gave the clergy the key to the whole position by deciding that the laity should vote on the question before them by congregations. Every appeal from the decision of the chair was fruitless, because a vote by orders on the pending appeal was always demanded by the clergy, and, the clergy voting to sustain the chair, the laity could do nothing more than tie the vote of the clergy, which failed to overrule the chair.

This state of things disheartened some of the lay body and embittered others. A large part of the day was taken up, however, in the various motions, appeals, and discussions connected with this question. If for a time, on some unimportant routine business of convention, the troublesome question seemed to be for a while laid aside, suddenly, when nobody expected it, the old trouble revived.

At the evening session for nearly two hours business was in large measure blocked by this unhappy difference between the predominant elements in the two orders. When it became necessary to vote by ballot for a Standing Committee, the chair ruled that the laity should vote by delegations, and, where delegations were divided, that the individual delegates should cast fractional votes, one half ballots or one third ballots, according as the divided delegation consisted of two or of three delegates.

After many speeches in opposition to this new and distasteful mode of voting, and after various fruitless motions to escape the necessity of it, it became evident to all that a compromise ought to be made. Without any vote, therefore, a general understanding was reached that the clergy should not demand the objectionable vote by orders, unless such a vote should be deemed clearly essential. A motion was made that the laity should cast individual whole ballots in accordance with the old custom in this diocese. The chair, ruling the motion unconstitutional, was appealed from, and the vote by orders on the appeal not being demanded, the chair was not sustained, for the laity outnumbered the clergy by two to one. The day's session closed with a resolution to place the election of a bishop on the order for the next day at 10:30 A. M., and the convention adjourned in somewhat improved temper.

The apparently unaccommodating attitude of the clergy during this day's sessions may perhaps be explained in some measure by reference to what occurred immediately after the close of the Wednesday afternoon session. A meeting of the laity had been held, at which a resolution was offered and discussed, declaring that, in the opinion of the laity, the interests of the diocese would best be subserved by the election of a candidate from beyond its own borders. A motion to table this resolution was lost by a decisive majority, and the disposition of the body having thus been expressed, the meeting adjourned without putting the main resolution.

By the constitution of the Diocese of Michigan it is provided that in the election of a bishop the clergy should "nominate and appoint, by ballot, some fit and qualified clergyman for that office, and if this appointment be approved of by the lay order, he shall be declared duly elected."

The clergy being thus, by constitutional enactment, endowed with the initiative, did not enjoy being told beforehand by the lay order whom

they should or whom they should not "nominate and appoint." The later appeals of the laity to their generosity were, for a time at least, ineffectual in the light of this somewhat gratuitous action of the lay body.

On Friday morning, however, after Morning Prayer and the Litany said, the temper of the whole house seemed to have retained the favorable turn taken at the close of the preceding evening's session. The hour for the election having arrived, there was a pretty and exciting game of courtesies between the two orders. A clergyman, the Rev. A. A. Butler, of Bay City, moved that the house proceed as one body to ballot informally, without discussion, for a bishop. It was clear that should the clergy consent to this—and it was certainly in their power on a vote by orders to prevent it—they would be conceding to the laity a privilege not accorded in the constitution, for on any such ballot the laity would cast two votes for every one of the clergy, and such an informal ballot would therefore be essentially a lay vote. A point of order was at once raised that the motion was out of order, the time for the special order of the day having arrived, and the term *election of a bishop* meaning the act as prescribed in the constitution. The chair ruled that the term included any act of deliberation directly preliminary to and closely connected with the actual, formal election, and that such a ballot should be regarded as essentially an act of deliberation, while the constitution expressly provides that the clergy and laity should deliberate in one body. The ruling of the presbytery-president was assuredly now with the laity. But a layman, Mr. W. C. Maybury, of Detroit, appealed from the decision of the chair, laying stress on the words *election* and *deliberation*, and claiming that the ruling of the chair could not be sustained on any sound principles of legal interpretation. The appeal was supported with spirit, and the clergy found themselves suddenly surrounded with lay advocates. Yet the chair was, nevertheless, sustained, largely by clerical votes, and the informal ballot was ordered, resulting as follows:

Informal ballot for bishop—clergy and laity:	
The Rt. Rev. D. S. Tuttle, D.D.,	45
The Rev. Geo. Worthington, S.T.D.,	35
The Rev. James Rankine, D.D.,	21
The Rev. Wm. A. Snively, S.T.D.,	5
The Rev. Jno. W. Brown, D.D.,	4
The Rev. Leighton, Coleman, S.T.D.,	3
The Rev. L. A. Kemper, D.D.,	2
The Rev. C. H. Hall, D.D.,	1
The Rev. Stevens Parker, D.D.,	1
The Rev. William R. Huntington, D.D.,	1
The Rev. W. W. Newton,	1
The Rev. E. R. Bishop,	1
The Rev. Marcus Lane,	1
The Rev. T. C. Pitkin, B.D.,	1

Soon after reassembling in the afternoon, while the blank ballots were in the hands of the clergy, the convention knelt while the president offered appropriate prayers; after which silence was kept for a space, and then the president directed the clergy to deposit their ballots in the order, singly, as their names should be called by the secretary. The result was as follows:

First formal ballot by the clergy:	
Entitled to a vote,	40
Ballots cast,	37
Necessary to a choice,	19
The Rev. Geo. Worthington, S.T.D.,	20
The Rev. James Rankine, D.D.,	8
The Rt. Rev. D. S. Tuttle, D.D.,	3
The Rev. Wm. A. Snively, S.T.D.,	2
The Rev. Chas. H. Hall, D.D.,	1
The Rev. Stevens Parker, D.D.,	1
The Rt. Rev. Bishop Elliott,	1
Blank,	1

The Rev. Dr. Worthington was therefore declared to be nominated and appointed by the clergy, and the laity were accorded a recess of half an hour to retire for consultation.

On the return of the laity the chair directed that the voting should be by congregations, but his ruling was appealed from, and the convention ordered a ballot according to the old usage—by individuals—which resulted as follows:

Whole number of ballots cast,	86
Necessary to a choice,	44
Aye,	15
Nay,	71

The laity, therefore, failed to approve. The clergy now retired for consultation, and

after an absence of forty minutes balloting was resumed, as follows:

Second formal ballot by the clergy:

Whole number of ballots cast,	36
Necessary to a choice,	19
The Rev. Dr. Worthington,	22
The Rev. Dr. Rankine,	7
The Rt. Rev. Bishop Tuttle,	2
The Rev. Dr. Snively,	2
The Rev. Dr. Parker,	1
The Rev. N. S. Rulison,	1
Blank,	1

After a brief recess and a private consultation on the part of the laity, the nomination and appointment of the clergy again failed of being approved, as follows:

Whole number of ballots cast,	80
Necessary to a choice,	41
Aye,	13
Nay	67

At the evening session, the clergy having held a consultation during the recess, an ineffectual ballot was taken, as follows:

Third formal ballot by the clergy:

Whole number of votes cast,	30
Necessary to a choice,	16
The Rev. Dr. Snively,	12
The Rev. J. S. B. Hodges, D.D.,	9
The Rev. Dr. Rankine,	4
The Rt. Rev. Bishop Tuttle,	1
The Rev. Dr. Parker,	1
The Rev. Dr. Huntington,	1
The Rev. Dr. Davies,	1
The Rev. Wm. J. Harris, D.D.	1

The next ballot was more effectual, as follows:

Fourth formal ballot by the clergy:

Whole number of votes cast,	34
Necessary to an approval,	18
Aye,	18
Nay,	79

The laity having again retired for consultation, returned, and failed to approve by the following vote:

Whole number of votes cast,	80
Necessary to an approval,	41
Aye,	1
Nay,	79

A recess now being granted to enable the clergy to consult in private, they were absent some what more than half an hour, and returned to ballot as follows:

Fifth formal ballot by the clergy:

Whole number of votes cast,	35
Necessary to a choice,	18
The Rev. S. S. Harris, D.D.,	18
The Rev. Alfred Baker,	12
The Rev. Dr. Rankine,	3
The Rev. Dr. Parker,	1
The Rev. A. A. Butler,	1

After a long consultation on the part of the laity, this nomination and appointment was approved shortly after midnight by the following vote:

Whole number of votes cast,	77
Necessary to a choice,	39
Aye,	39
Nay,	36
Blank,	2

The election was then, with hearty good-will, made unanimous; the convention sang the *Gloria in Excelsis*; the secretary was directed to telegraph the bishop-elect, and the convention proceeded to sign the testimonials, a work which was not completed until after 1 A. M.

The committee appointed to inform the bishop-elect was as follows: The Rev. George Worthington, S.T.D., the Rev. Alford A. Butler, Messrs. Henry P. Baldwin, and W. H. Withington.

At the closing session on Saturday morning nothing of general interest was done, the convention adjourning to meet again, if necessary, at the call of the president.

The next annual convention is to be held at Grace church, Detroit.

For other Church News see page 670.

CONFIRMATIONS.

CONNECTICUT.—Collinsville, 8; Ware House Point, 8; St. James's, Hartford, 21; Trinity, Hartford, 14; Good Shepherd, Hartford, 7.

MARRIED.

On June 3d, at the residence of the bride's mother, at Bay Side, L. I., by the Rt. Rev. Abraham N. Littlejohn, Bishop of Long Island, JAMES BROWN LORD to MARY TOWNSEND, daughter of the late S. T. Nicoll.

DIED.

In Rutland, Vt., on Monday in Whitsun-week, June 2d, aged nearly 73 years, Mrs. LUCRETIA ADELINA COLLINS, wife of the late George Graves. The departure of this dignified and gracious gentlewoman will be associated in the minds of all with the recent death of her husband, both of whom were so long known as active and devoted members of the parish where they lived and died.

Drowned in the Naugatuck River, Naugatuck, Conn., June 2d, FREDERICK E. JUDD, in the 17th year of his age, the eldest son of Edson L. Judd, Esq., vestryman of St. Michael's church.

At the rectory of Christ church, Pittsford, Monroe Co., N. Y., on Saturday morning, the 31st ult., CATHALINA LANSING LOCKWOOD, beloved wife of the Rev. Henry Lockwood, in the 61st year of her age.

Entered into rest, at the rest of Paradise, on Tuesday night, June 3d, 1879, ELISABETH MONTGOMERY, infant daughter of Frank L. and Elvira Seymour Montgomery, aged 1 year, 1 month, and 23 days, granddaughter of John F. and Mary Seymour.

"Suffer the little children to come unto Me."

At his residence, near Shakespeare, Ont., Canada, on Sunday evening, June 1st, WILLIAM MORTON, aged 68, father of the Rev. J. J. Morton, of the Diocese of Michigan.

"Fall asleep in the communion" of the Church, on May 30th, 1879, at Rochester, N. Y., NICHOLAS TAMBELLINGSON, in the 70th year of his age.

Entered into rest, at White Plains, N. Y., on June 1st, 1879, SARAH M. JARVIS, widow of Richard Jarvis, aged 77 years.

On Whitson-day, at Norfolk, Va., RICHARD CALVERT, infant son of Richard and Annie Nivison Walke, aged 7 months.

"In this world of care and pain,
Lord, thou wouldst no longer leave it;
To the sunny, heavenly plain,
Thou dost now with joy receive it.
Clothed in robes of spotless white,
Now it dwells with Thee in light."

OBITUARIES.

MRS. GEORGE N. DOX.

A fond wife and faithful mother was taken from her bereaved family, and a tenderly-beloved friend from the midst of a community who deeply feel her loss, in the death of Mrs. George N. Dox, of Geneva, N. Y.

In the midst of anxious watching over her child, who was ill with diphtheria, she was herself stricken down with the dread disease; and, while the little one was given back to life again, her spirit was called away to the home above.

Reared amidst the gayety of the social life of the U. S. Navy—being the daughter of Rear-Admiral Pope—she adorned the circle in which she moved; and yet, with the sobriety of Christian integrity, she was equally true to the religious training of her Church. She devoted much time, especially during the last two years, to the relief of the poor. None went to her in want without finding a ready listener to their tale of need or sorrow. But, while peculiarly susceptible and sympathetic, there were few who could so instinctively discern between what was true or false in others. Hers was a genuine charity, which encouraged no imposition and tolerated no dissimulation. As she abhorred anything deceitful or wrong, her honesty made her perfectly candid; and her intimate friends knew that she was as ready truthfully to censure their faults as to commend their virtues. The same quality made her self-reliant and independent. Conscious of the integrity of her own motives, she pursued what she felt to be right, quietly regardless of what others might think or say. Uncalculating, unselfish, and unsuspecting, she gave her heart unreservedly to those who sought her friendship; and her cordial hospitality endeared her home to all those who shared its entertainment—a home now darkened by the sudden removal of the one who was the centre of its life and light.

Admired and beloved by a large circle of relatives and friends, her loss is sadly felt, and we look in vain for the blessing and comfort of her presence among us. In a better and brighter world, where sorrow is unknown, we confidently hope to meet again the same lovely character which blessed us here below. F. T. R.

THE REV. CHARLES WEST THOMSON.

At a meeting of the vestry of St. John's church, York, Pa., held on Friday, April 18th, 1879, the following minute was unanimously adopted:

MINUTE.

The vestry of St. John's church have heard with feelings of deep sorrow of the death of the Rev. Charles West Thomson, formerly rector of this parish. Mr. Thomson was elected to the rectorship on the 13th of March, 1849, and soon after entered upon the duties of his office. The church was at that time languishing and feeble, and scarcely able to support a rector. Mr. Thomson had a high reputation for scholarship and literary acquirements, which were evidenced by his poetical and other productions. His talents and eloquence soon attracted large congregations. His sermons, filled with the zeal and earnestness of his own disposition and the truth of the Gospel, had the effect of adding largely from year to year to the church membership. He resigned on the 16th of June, 1866, having filled the position for a period of seventeen years. During his ministry important additions and alterations were made to the church edifice, and in all the temporal as well as spiritual affairs of the church and parish its present prosperity has been owing in a great degree, under God, to his ministrations. In all his duties, and through his whole life, Mr. Thomson was possessed of that firmness as well as earnestness of Christian character which makes effective workers in the cause

of Christ and His Church, and was a bright and venerable example of the Christian life.

We tender to his life-long companion our sincere and heartfelt sympathy in this irreparable bereavement, and commend her to the consolation of the God of the widow and Him who came to heal the broken-hearted. Therefore,

Resolved, That the vestry attend the funeral of our late rector in a body; that a copy of these resolutions be sent to the widow of the deceased, and be furnished to the newspapers for publication.

ST. STEPHEN'S COLLEGE.

CONVOCATION OF THE ALUMNI.

Commencement Day will be June 19th. The Alumni Reunion Holy Communion service will be celebrated in the College chapel at 7 A. M., and the regular business meeting of the Convocation will be held in the library at 9 A. M.

ARTHUR C. KIMBER, Secretary.

June 1st, 1879.

Summer Holiday at the House of the Good Shepherd, Rockland county, N. Y., on Monday, June 16th, 1879. All friends of the work are cordially invited to visit the House. Articles for the tables may be sent by the steamer Chrysanthemum, foot of Harrison street. A ferry-boat will connect with trains on Hudson River Railroad at Peekskill.

NOTICE.

The House of Convocation of Trinity College will meet for prayers in the college chapel on Wednesday in Commencement week, June 25th, at 9:30 o'clock A. M., and the annual meeting for the transaction of business will be held in the cabinet at 10 o'clock A. M.

On Wednesday evening at 7:45 o'clock, in Christ church, the Rev. George D. Johnson, M.A., of New Brighton, N. Y., will deliver the annual oration, and the Rev. Alexander Mackay-Smith, M.A., of Boston, Mass., will deliver the poem before the House of Convocation. By order of the Dean.

LOUIS FRENCH, Registrar.

June 1st, 1879.

NOTICE.

The annual meeting of the Connecticut Beta of the Phi Beta Kappa will be held in the Philosophical Room on Wednesday, June 25th, at 1 o'clock P. M., for the admission of new members and the choice of officers for the year ensuing, and to do any other business proper to be done at said meeting. By order of the President.

SAMUEL HART, Secretary.

Trinity College, June 1st, 1879.

ST. STEPHEN'S COLLEGE.

The eighteenth commencement of St. Stephen's College will be held at Annandale on Thursday, June 19th, at 12 M.

The trains on the Hudson River Railroad which leave New York at 8 A. M. will reach Baytown in season, where carriages will be found to convey the guests of the college to Annandale.

R. B. FAIRBAIRN, Warden.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,

273 Asylum street, Hartford, Conn.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,

1224 Chestnut street, Philadelphia.

THE STEWART MEMORIAL CATHEDRAL SCHOOLS AT GARDEN CITY, L. I.

THE CEREMONY OF LAYING THE CORNER-STONE of ST. PAUL'S SCHOOL, NOW BUILDING BY MRS. A. T. STEWART, to be CONNECTED with the CATHEDRAL at GARDEN CITY, will TAKE PLACE on WEDNESDAY, June 18th, 1879, at 12:30 P. M., under the direction of the RIGHT REVEREND A. N. LITTLEJOHN, BISHOP of LONG ISLAND, assisted by BISHOPS of the EPISCOPAL CHURCH from OTHER DIOCESES, and by ALL THE CLERGY and REPRESENTATIVES from THE LAITY.

THE MUSIC will be rendered by a TRAINED CHOIR of SEVERAL HUNDRED VOICES, supported by INSTRUMENTAL ACCOMPANIMENT and the CENTENNIAL CHIME of BELLS, now in the Cathedral Tower.

THE STRUCTURE is LOCATED upon ELEVATED GROUND, GIVING FULL VIEW to the many thousands of spectators who will take this opportunity of witnessing the interesting ceremony, as well as inspecting the new Cathedral, now approaching completion.

SPECIAL TRAINS VIA THE LONG ISLAND RAILROAD will leave Hunter's Point, Bushwick avenue, and Flatbush avenue, Brooklyn, at 11:15 A. M. Returning, will leave Garden City at 2:30 and 3:30 P. M.

FROM OTHER POINTS SPECIAL CARS will be attached to the regular trains of the Long Island Railroad.

EXCURSION TICKETS, at ABOUT ONE HALF REGULAR RATES, will be ISSUED from ALL STATIONS.

J. CHITTENDEN,
Gen'l Passenger Agent.

S. SPENCER,
Gen'l Superintendent.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

WHITSUN-DAY OR "WYTSON SON-DAY."

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of May 31st, a correspondent seems to think we could not say Whitsun-Sunday, though Easter-Sunday would be "grammatically and etymologically correct." But undoubtedly we could, for it has been liturgically done. In a rare old black-letter *Prymer*,* printed in 1542, in the Bishop of Maryland's library, we have that very expression: "The Epystell on Wytson Sonday," "The Gospell on Wytson Sonday." Whitsun is there sometimes spelled "Wytson," and once "Witson," as "The Epystell on wednesdays in the witson weke." I am decidedly in favor of the last standard (1871) in its use throughout of Whitsun-day for several reasons beside the analogy of Whitsun-week, which would alone, in my judgment, be quite sufficient.

In the rubric before the Athanasian Creed, when the word *Pentecost* was deliberately changed in 1662 to Whitsun-day, in the English Book it was then printed, according to Keeling, in his *Liturgiae Britannicae*, "Whitsunday"; according to Parker, in his "First Book of Edward VI. and Successive Revisions," "Whitsun-day," and according to Master's "Reprint of the Sealed Copy in the Tower of London," 1848, "Whitsun-day," the "Whitsun" being originally in Roman type, and the "day" in black-letter.

In Perry's reprint of the General Convention journals, vol. iii., Bishop Seabury, writing to Dr. Provoost, May 1st, 1787, heads his letter "Whitsun-day," and to Dr. White, under the same date, "Whitsunday."

In the *Editio Princeps* of our American Prayer Book, in 1790, and in all the standard books till that of 1844, Whitsunday was always printed with a small "s," and as one word.

In my copies of the Prayer Book by Wall & Sellers, 1791, and by Hugh Gaine, 1794, in the heading of one of the columns, "A Table of the Moveable Feasts," etc., it is printed "Whitsun" alone; and in the same place, in a copy of the Prayer Book printed by Geo. Forman for Wm. Durell, New York, 1803, and in one stereotyped by E. & L. White, with Bishop Hobart's certificate, New York, September 9th, 1817, it is printed "Whitsun-day."

Surely Easter-Sunday, being somewhat tautological, is not so proper as Easter-day, and, therefore, Whitsun-Sunday, or its contraction, Whit-Sunday, is not so proper as Whitsunday. In the old Sarum original of our Prayer Book, Easter-day is expressed by "In die sancto Paschae," and Whitsun-day by "In die sancto Pentecostes," using, you will notice, "die," not "dominica." And for the same reason I should prefer Trinity-day (when it can be canonically changed) to Trinity Sunday, since the Sarum original is, "In die sanctae Trinitatis."

"Whitsun" is the full form, independent of any derivation, and "day" is correct and scriptural. "And when the day of Pentecost was fully come." The use of "day" is thoroughly English, and marks out a decided difference between the Sarum and Roman books. In the present Roman Missal, Easter-day is "Dominica resurrectionis," Whitsun-day is "In dominica Pentecostes," and Trinity Sunday is "In festo SS. Trinitatis," where the Sarum has "In die S. Trinitatis."

I had written thus much before I saw the

learned article in your paper of March 24th on this subject. I shall only add that supposing Whitsunday to be derived, as is probable, from *white*, the syllable *sun* (or *son*, *sone*) would seem rather to be a termination to white than a prefix of day, like *some* in *mettlesome*, full of mettle, *gladsome*, very glad. Thus, whitsun would be whitesome, and mean very white, and whitsun-day would be a day full of whiteness. In the "Promptorium Parvulorum" (A.D. 1440) we find *whysontyde* and *whitsontyde*, and the modern Yorkshire form *whissun* is identical with *whysson*, and is evidently a contraction of *whitsun*, like *lisson* from *lithesome*. Surely, *sun* as a prefix of *title* would be meaningless as *whitsuntide*, and it is not needed before *day*, for we have seen that day is more the *English* use than Sunday.

As Whitsunday is in all our standard books till 1844, and Whitsun-day is sanctioned by the rubric in 1662, by Bishop Seabury's use in 1787, and by sundry Prayer Books in 1803 and 1817 in the heading of "A Table of Moveable Feasts," we can scarcely speak of the standard of 1871 as unauthorized in this respect, while the Whit-Sunday of 1844 was a deliberate change from previous standards.

FREDERICK GIBSON.

St. Luke's Church,
Baltimore, June 2d, 1879.

BIBLE REVISION.

To the Editor of THE CHURCHMAN:

THE CHURCHMAN of May 24th has an article of four columns on this well-worn subject. I do not propose now a general discussion. Whether a revision of our English Bible is needed, is expedient, is desirable, is not just now the question. Men are actually engaged in the work; and, willing or unwilling, we shall have to abide the result of their experiment. For myself, I do not feel the need, and am not at all desirous at present of a revision. "Of a child I have known" our English version. I began to read the New Testament at three years of age. Long before I reached manhood I was thoroughly familiar with the facts and characters, the matchless narratives, the glowing imagery, and, to a large extent, with the very words of the whole Bible. Later I began the definite study of the Scriptures. I have read them in the originals, in many versions besides our own, and have applied to their interpretation the biblical apparatus which is now so rich and ample. My estimate of the Authorized Version is now higher, my satisfaction with it deeper, and my hope that it would be improved, on the whole, by present revision fainter than ever. This judgment is, in part, the result of long study and reflection; but it is confirmed by careful attention to what is said in favor of revision, by the efforts already made in that direction, by the particular changes proposed, and by the grounds on which those changes are urged.

A version which should be the nearest possible, suppose an exact, equivalent for the original would not, I think, obviate the objections commonly urged against the English Bible, or meet the views of those who advocate revision. There are in Holy Scripture, as in all language, ambiguous words; comprehensive and plastic terms, which are used sometimes in a more, and again in a less, inclusive sense; and others which admit of various shades and applications of the elementary idea. The function of a translator is not to define or explain, but to reproduce the original. A faithful version ought not to limit or determine to a particular meaning a word which may have other senses or a larger extension. It is the object of *exegesis* to discover the precise thought in such cases. But an author should be allowed to speak in a translation just as he does, and all that he does, in the original.

It is often charged that the translators of our English Bible impressed their personal

views on the version. They may have done so unconsciously in some cases; but it seems to me that in general this is the very thing they sedulously avoided. Eph. ii. 10 is adduced as an example: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Here," says the writer, "the Calvinistic bent seems to crop out." I do not see it. "For," he adds, "the ordination refers to the persons, and not to the works." I do not see that, either. Indeed, I never heard of any one, Calvinist or otherwise, who dreamed of the relative "which" having any other antecedent than "good works." This is made absolutely certain by the clause "that we should walk in them." The word "ordained" surely decides nothing. For in the Prayer Book we read, "Our Master and only Saviour, Jesus Christ, hath ordained holy mysteries." The writer says, "Prepared is a better rendering of *προπορτούμενος*." As everybody is agreed about the meaning, this is purely a question *de gustibus*. Calvin himself uses the word "prepared." It is often the exact rendering of the Greek word. But as it carries with it to an English ear the idea of getting in readiness for use, it is not, to my perception, a felicitous word in this place, where the idea is only that of prescribing or appointing. "God, before we were created anew in Christ, designated a sphere of moral action, *έργα ιαπάδι*, with the intent that we should walk in it." In other words, "God hath called us to holiness."

Acts ii. 47 is alleged as another instance of Calvinistic bias, where *τοῖς σωζούμενοις* is rendered "should be saved" instead of "saved." Our version is not altogether happy. But I think the effort of the translators was not to modify the *idea*, but only to soften the harshness of the word "saved"; and that their "simple and literal meaning" is that believers were placed in a state of salvation when added to the Church." *C'est le moyen pour obtenir salut, que nous soyons assemblés et unis avec l'Église.*—Calvin.

A translator is not responsible for the teaching of his original. Whatever the text contains should appear in the version. If there is a difficulty, real or apparent, it should not be concealed; and the translator is not bound to remove it. To translate with a view to avoid an unwelcome meaning, to read into the text a preconceived opinion, and to depart from the grammatical and philological usage of words in order to secure a desired sense, is a great and fatal mistake. In the passage, Acts xiii. 48, "And as many as were ordained to eternal life believed," there is no difficulty for a mere translator. The original is as simple in its structure as our version. No one ever dreamed of translating it in any but one way, until there were polemical reasons for a different one. The Vulgate, which antedates this controversy, has: *Es crediderunt, quotquot erunt praordinati ad vitam aeternam.* Luther has: *Und wurden gläubig, wie viele ihrer zum ewigen Leben verordnet waren.* The French has: *Et tous ceux qui étaient ordonnés à la vie éternelle, crurent.* There is not the smallest uncertainty about the grammatical relations of the words; and there is only one word of which the meaning is disputable. The main proposition is that all of a certain class "believed." The description of that class is "as many as were ordained to eternal life." What precise idea the word *ordained*, with its adjunct *to eternal life*, was intended by the Holy Spirit to convey is a question for the reader and interpreter, but not for the translator. If the word *ordained* is not the best equivalent for *τεταγμένοι*, let him select that which is—*destined, appointed, disposed*, etc. We wish to have the very mind of the Spirit, whatever that may be, let the theological opinions of the translator be in harmony with it or not. Even if the inspired Word of God should teach "the strongest meat of Calvinism" (whatever that may be),

* | The Prymer | in Englyshe | and Latyn wyth the Epy | stiles and Gospelles: | of everye Son | day, and holye | daye in | the yere, and also the exposy | cion upon Misere | re mei deus. | wyth many other prayers. |

+ | Prynted in London by Ro | berte Toze. | Cum priv | legio Ad imprimendum solum. | 1542.

it is not the concern of a translator. His function is to put the reader of his version on the footing with one who reads the original. The Word of God will vindicate its own consistency and authenticate its own truth and authority.

JAMES I. HELM.

To the Editor of THE CHURCHMAN:

There are several parts of the interesting article on "Bible Revision" in your issue of May 24th that seem to call for correction.

(1) The only Greek word that is translated "hell" in the New Testament is *ἀδην*; *γέεννα* is Hebrew; and *τάρταρος* does not occur, though a derivative word is found in II. Peter 2, 4. The word hell corresponds very closely to *ἀδην*, if we admit the derivations commonly given. "Hell" comes from a Saxon word, meaning to cover or conceal, and *ḡōdys* means "unseen." Hell formerly meant the grave, as may be seen by comparing Psalm xlii, 14 in the Prayer Book as in King James's version: "They lie in the hell like sheep," and "Like sheep they are laid in the grave." Would not a marginal note prevent the misunderstanding that is complained of?

(2) The statement that *οἰκονένη* (*οἰκονένεος* is not found) means district appears to be incorrect. It takes its feminine form from *γῆ*, earth, understood. *Ἔ*, it is true, sometimes means a district, but cannot here, for the taxing, or, rather, census, comprised the whole Roman empire (with the exception of the Roman citizens); and the term in question, being in the singular number, is not applicable to the numerous states denoted by it, unless the word means "world." Besides, the phrase *οἰκονένη* (*γῆ*), the habitable world, was commonly used for the Roman empire, and was quite consistent with Roman sentiment, which claimed the empire of the habitable world.

(3) In regard to Heb. vi. 4-6, I cannot see that the proposed rendering of *περιπεσόντας* makes any real change of sense. It must appear to any one reading the original that the assertion of the inspired writer is, that it is impossible to renew those who have been enlightened, etc., and have fallen away. It does not seem that the substitution of "and" for "if they shall" really changes the meaning.

I have not a copy of Markland and cannot verify the quotation; but it is plainly bad Latin. The words *tempus-diem* are unintelligible; *constituerant* should be passive, and cannot take in Latin the meaning given it by the writer, unless followed by the reflexive pronoun; indeed, the word "arranged," in the rendering proposed, requires for good English "themselves" as object.

(4) The translation proposed for *σωζούσιον* in The Acts ii. 47 is not quite correct. The present passive tense in Greek is progressive in meaning, and the word "saved" does not express the real sense; it should be rendered, "those that were being saved."

MONTGOMERY R. HOOPER.
Yonkers, N. Y., May 26th, 1879.

"HONOR TO WHOM HONOR."

To the Editor of THE CHURCHMAN:

When I read in the "Vicar of Morwenstow" the incident quoted by Dr. Shears in THE CHURCHMAN of June 7th, I did not for a moment suppose that Mr. Hawker made a serious claim to the authorship of the hymn, "Lord, dismiss us with Thy blessing." Certainly, such a claim could have had no foundation, for the hymn appeared in 1774, thirty years before Mr. Hawker was born, and I find it in several American collections which were published when he was but a lad.

The strongest claims to its authorship are those of the Hon. and Rev. Walter Shirley (1725-1786), to whom modern hymnologists, almost without exception, ascribe the hymn.

Permit me to add that Mr. Hawker's life, under the title of the "Vicar of Morwen-

stow," is one of the most delightful books of its kind that has recently been published, and the public is under much obligation to Mr. Whittaker for putting forth an American edition.

CHAS. L. HUTCHINS.
Medford, Mass., June 5th, 1879.

NEW BOOKS.

THE GOVERNMENT OF M. THIERS. From the 8th of February, 1871, to the 24th of May, 1873. From the French of M. Jules Simon. In Two Volumes. [New York: Charles Scribner's Sons, 1879.] 8vo, cloth, pp. 533, 506. Price \$4.50.

The short period covered by this narrative was probably as important as any in the whole history of France. It was a most solemn crisis in the life and destiny of the nation. Opposing principles were seething in chaotic confusion, old traditions and new forces were struggling together, and it needed at the time a wiser than human prophet to tell which of the two would finally gain a confirmed mastery.

M. Simon, as is well known, was himself a prominent part of the transactions which he relates. He was closely associated with Thiers, and was therefore well fitted to relate both the internal and the outward history of his administration. He held a very distinguished position in the republican party, and, while his personal principles have given a decided tone to his account, so that no one reading it can be in doubt as to the direction of his sympathies, there is very little evidence of any thing like partisanship.

The work opens at the date of the capitulation of Paris to the Germans. The struggle between the government of that city and the national assembly at Bordeaux, and the negotiations which preceded the final treaty between France and Prussia, are related with unusual clearness, and with a touch of real dramatic power.

But the most absorbing portion of the work is that which gives the story of the Commune. The intensity of interest which it excites in the reader exceeds that of romance. We doubt whether the imagination could possibly picture anything more fearfully impressive than these sketches from real life, drawn by an eye-witness. The record will always be most valuable. It has been written with the desire to furnish for the world at large some idea of what was going on underneath the surface of French political life during the memorable period of which it treats. The value of the work to all future historians will be increased by the fact that M. Jules Simon has printed all the more important official proclamations and correspondence belonging to the time. But we doubt whether any subsequent work of the kind on the same subject can be much more complete than this which comes from the pen of one who was himself an actor in the scenes themselves. He appreciated, as those looking on these events from the outside and from a distance could not, the terrible significance of them, and the critical epoch which they formed.

The author is, of course, a very ardent republican. He believes, and he gives his reasons for believing, that no one of the monarchies that are coveting France at this moment could promise to itself that it would last three years. He says:

A monarchy is a hypothesis, which you can make last only so long as it is active and does good service, but which no human agency can bring back to life when it has been suppressed, discussed, replaced, compared. The committee of nine, presided over by M. Changarnier, or a committee *de comptabilité* under M. Rouher, might recall an aspirant to the throne; a reactionary and monarchical chamber like that of 1871 might crown him; it might even, with a certain expenditure of money, rebuild the Tuilleries and stuff it with chamberlains from basement to attic; it might unfurl the white flag with its *fleurs-de-lys*, or nail an eagle for the third time to the staff of our tricolor flag. But that which can never be restored to France is her monarchical faith, that sort of faith for which a man dies, and which personifies a country in a man. Where shall we

find a trace of the prestige of the Napoleons? The adventurer has killed the hero. In the land of universal suffrage—in the world of common sense—there is no more room for any ghosts.

The attempts of the "clerical party," their spirit of encroachment and aggression, and the political interference of the Jesuits are exposed by M. Simon in a way which shows that he fully understands them and their methods. In short, one of the prominent merits of his history is its analysis of the several elements which enter into the political and social questions which have agitated France during the past few years, and which are fast approaching their final solution. He has shown a surprising ability to grasp the secret of each tendency, and no one can read these pages without being convinced that he is a remarkable man, especially in the power of penetration. And those who have known his personal agency and position during the turbulent events of the last years of the administration of Thiers will be surprised at the moderation and breadth which characterizes his views as they are here expressed. The work will add greatly to the world's estimate of him.

CRITICAL AND EXEGETICAL HANDBOOK TO THE GOSPEL OF ST. MATTHEW. By Heinrich August Wilhelm Meyer, Th.D. Vol. II. 8vo, pp. 308. Price \$3.00.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLES TO THE CORINTHIANS. By Heinrich August Wilhelm Meyer, Th.D. Vol. II. 8vo, pp. 514. [Edinburgh: T. & T. Clark. New York: Scribner & Welford.] Price \$3.00.

This translation of the famous and masterly commentary by Meyer will be a great help to American students of the New Testament. This second volume on St. Matthew completes that gospel. The translation has been made by the Rev. Peter Christie, and his work has been revised and edited by William Stewart, D.D., Professor of Biblical Criticism in the University of Glasgow.

The volume on the "Epistles to the Corinthians" was translated by the Rev. D. Douglas Bannerman and the Rev. David Hunter. It is edited by the Rev. Wm. P. Dickson, D.D., Professor of Divinity in the University of Glasgow. Very little need be said in addition to what we have already expressed in our notices of the previous volumes. Meyer's commentary is, in our opinion, one of the very best. It represents a careful and accurate study of the meaning of the text, with a due but not an excessive regard to the niceties of the Greek grammar; and it gives evidence of a desire on the part of the author to ascertain the precise teaching of the original. Homiletical remarks and reflections are left for others. Meyer aims only at bringing out the sense and explaining the principle underlying each passage. And this is all the help any scholar really needs.

THE LIFE OF J. M. W. TURNER, R.A. By Philip Gilbert Hamerton, author of "A Painter's Camp," "Thoughts About Art," "The Intellectual Life," etc. With Nine Illustrations, Etched by A. Brunet-Debaines. [Boston: Roberts Brothers. 1879.] 12mo, cloth, pp. 404. Price \$2.50.

This is much more than a biography. It is that, indeed, and one quite full and well rounded. But the author also discusses Turner and his merits, and gives us what has never been so well presented before—a thorough analysis of his different styles of painting, his theory about art, and statements as to how far he carried the theory into practice. He is perfectly independent of the rest of the world in his criticism both of Turner and of Ruskin, his enthusiastic advocate. It is to be noted that Mr. Hamerton takes issue with Ruskin in regard to the artistic merits of Turner. He was not, in point of fact, a Pre-Raphaelite. Instead of being true to nature, his principle was to "avoid accurate portraiture." His paintings are not reports, but works of fiction. "He would not even descend to make an accurate portrait of so large an object as a highland mountain, nor of so interesting an object as a feudal castle."

Mr. Hamerton claims that the Pre-Raphaelite school is divided from that of Turner by "a gulf as impassable as the abyss between the earth and the sun." And then, as a proof of this very strong statement, he goes on to say:

The Pre-Raphaelite landscape is full of truthful object portraiture; hundreds of different objects are portrayed side by side as accurately as the artist could conceive it by the closest observation on the spot; in the Turnerian landscapes you cannot find a single accurate portrait of any hill, or tree, or building under heaven. In Seddon's work there is no composition; in Turner's all the material is arranged in clusters and groups, which, again, in their turn, are grouped together as a pictorial whole. The Pre-Raphaelite works entirely from observation; Turner always from more or less successful invention. Seddon does nothing but analyze; Turner synthesizes always in the smallest of his vignettes as in the largest pictures in his gallery.

We have no intention of taking up the point at issue between the advocate of Turner and his critic. We can promise, however, that whoever goes through this biography will find that Mr. Hamerton has made a very vigorous attack, and presented a good show for his side of the question. He is not disposed to detract from the fame of the great artist, but he seeks to show that his genius was different from that usually ascribed to him. The volume is, certainly, one of uncommon interest. The author has, we think, succeeded well in his attempt to give a faithful account of the life and of the works of Turner.

EDUCATION IN POLITICAL SCIENCE. An Address by Hon. Andrew D. White, LL.D., President of Cornell University; delivered in the Academy of Music, Baltimore, on the third anniversary of the Johns Hopkins University, February 22d, 1879.

This admirable address from the distinguished political scientist, who is now our able representative at the court of Berlin, is worthy of careful study. While far enough from joining in any of the rant now so prevalent in some quarters against American legislation, he is fully aware of the defects which it exhibits, and suggests, as one remedy, a system of careful training in political science. The learned author sustains his views by reference to the experience and practice of other countries, and refers, among others, to the course of political study which several years ago was instituted at Tübingen as having contributed largely to the present acknowledged efficiency in German administration.

Let us hope that similar courses of study, "in history, political and social science, and general jurisprudence," will ere long be engrafted "upon the foundations already laid by our stronger universities."

Few who read carefully President White's able address will hesitate to join in these concluding lines.

SUMMER GUIDE TO CENTRAL EUROPE. By Lafayette C. Loomis, A.M. [American News Co.]

The leading characteristic of this little handbook is the Route Notes, pointing out objects and localities of interest along the principal routes through England, France, Belgium, and Switzerland to Southern Italy, including also the Rhine and the Scottish, Swiss, and Italian lakes.

Professor Loomis is an experienced traveler, and embodies in this little satchel guide what he deems most desirable to meet the wants of American summer tourists.

It contains a brief appendix of words and phrases in English, German, French, and Italian, and has also much other information which will be of value to the inexperienced traveller.

THIRTEENTH YEAR—THE HOUSE OF THE GOOD SHEPHERD, Rockland Co., N.Y.

The report of this excellent home for destitute children shows that it has continued in the active prosecution of its good work during the past year. Ninety-six children were received and fifty-six discharged, leaving in the house January 1st, 1879, forty children.

LITERATURE.

THE British Museum was visited last year by 448,516 persons, exclusive of readers—a smaller number than has been recorded since 1873. Readers, on the other hand, were more numerous than during any of the previous five years, numbering 114,516, the daily average being 392, and each reader consulting about eleven volumes daily.

THE rare Chinese encyclopaedia of the Emperor Kien Long, examples of which in Europe are owned only by the British Museum and the Paris National Library, is to be presented by Madame Thiers to the Marseilles Public Library. The work was promised to Marseilles by M. Thiers when he presided over the Orientalist Congress four years ago. It is in fourteen illustrated volumes.

PUTNAM'S LIBRARY COMPANION. Vol. II., published by G. P. Putnam's Sons, New York, gives a classified list of the English and American publications of the year 1878, together with a brief description of the character of the more important books and the price of each. It will be a most valuable help to librarians and students, and, in fact, to everybody who wishes to keep the run of current literature. To book-buyers it will be especially convenient.

GRAY'S POEMS. Edited by Francis Storr, M.A., Chief Master of Modern Subjects at Merchant Taylor's school, has been published by the Rivingtons, London, and is for sale in this country by Messrs. Pott, Young & Co., New York. In place of a biographical introduction the editor has substituted Johnson's "Life of Gray." The text follows, generally, the first edition of 1768. The notes are amply sufficient for the most critical study of the poet. The volume is a most excellent handbook.

HEARING, AND HOW TO KEEP IT. By Charles H. Barnett, M.D., Consulting Aurist to the Pennsylvania Institution for the Deaf and Dumb, is the title of a small volume recently published by Messrs. Lindsay & Blakiston, Philadelphia. It belongs to the series of "American Health Primers." Eleven other volumes on kindred topics are in course of preparation. The present work gives in popular language the anatomy of the ear, the physiology of hearing, and a list of the principal diseases and injuries by which hearing is destroyed or impaired, together with directions for the proper care of the organ in question.

R. WORTHINGTON will publish immediately the "Souvenirs of Madame Le Brun," complete in one volume, with a fine portrait engraved by Ritchie. The London *Morning Post* says: "This book is one of the most interesting works of the season, quite as amusing as any novel, and, of course, far more instructive, since it deals with the lives and fortunes of the most noble and illustrious people of the eighteenth century, and also of the first half of this century. It is thought that an American edition of the *souvenirs* of this lady, equally eminent for her beauty and her skill as a portrait-painter, will be warmly welcomed. She painted above six hundred and fifty portraits, among which may be mentioned those of Marie Antoinette, Madame de Staél, and Lord Byron. She was welcomed in aristocratic society as an accomplished woman, and her *sorées* were thronged with people of rank and celebrity."

THE ARTS.

THERE have lately been several important picture sales. The collection of the late Mr. Arden, of Rickmansworth Park, contained Millais's well-known work, "The Order of Release," which sold for £2,835; "The Rescue," by the same artist, brought £1,312 10s. Altogether this collection realized £17,251. At Messrs. Christie's rooms a "View

of Dartmouth Harbor," by William Collins, sold for £1,575. A Turner ("Kilgarran Castle"), which formed part of Mr. G. Faulkner's collection, only brought £220 10s., though it had been bought at the Gilbert sale for £600 in 1872, and had been resold in Paris two years afterwards for 33,000 francs.

In the excavations for enlarging the bed of the Tiber an elegant room, belonging to a wealthy dwelling-house of the early times of the empire, has been discovered in the gardens of the Farnesina. The ceiling, says the *Academy*, is formed of the finest stucco, with reliefs of figures and ornaments in the best taste. The walls are painted in the Pompeian manner, with delineations of figures in various styles, among which are some pictures executed in simple profile, and with as much delicacy as the most graceful designs of the famous *lekythoi* of Attica. In the excavations of the Roman forum have been discovered bases of statues with dedicatory inscriptions of the imperial age.

ARRANGEMENTS for holding a musical festival in Chester cathedral on July 23d and 24th (the first time for fifty years) have been made. The Duke of Westminster, the bishop, and the dean act as presidents, while a large number of the neighboring gentry have lent their names either as vice-presidents or as patrons. The festival will consist of two special services, at which *The Last Judgment* (Spohr) and *The Hymn of Praise* (Mendelssohn) will form the principal features. There will also be a grand miscellaneous concert. Miss José Sherrington, Miss Jessie Jones, Madame Patey, Mr. Joseph Maas, and Signor Foli have been engaged. They will be supported by a chorus formed from the choirs of the northern and midland cathedrals and a full orchestra. The festival is in aid of the reduction of the large debt (£4,000) on the restoration fund.

A FEW days since, on the estate of Mr. George Palmer, M.P., at Eling, in the parish of Hampstead Norris, near Newbury, England, during the course of excavating for field drainage, the workmen struck upon an arched vault or grave, which has been pronounced by Mr. W. Money, F.S.A., to be a Romano-British sepulchral chamber. The tomb lies north-east and south-west, and gives an inside measurement of 8 feet in length by 2 feet in breadth, the height of the roof from the floor to the ridge being about 4 feet. The walls, which are built of rough flint with bonding courses of brick, are 2 feet high, and as perfect as when they were first raised. This tomb is in the immediate neighborhood of a Roman villa, which was discovered some years since, but has never been properly explored. It occupies an area of about 60 feet by 45 feet. A considerable portion of the walls and the tessellated pavements, of common red brick tesserae, still exist, though much mutilated by the use of the steam plough over the site. Among the ruins can be seen quantities of roofing tiles and scored paving, stucco, or wall plaster, painted or dark red fragments of pottery, oyster shells, animal bones, etc. Another Roman villa was discovered some few years ago on the adjoining estate of Mr. H. M. Bunbury, of Marlstone House, and, according to Dr. Stukely, a Roman altar, dedicated to Jupiter, was dug up in the adjacent parish of Frilsham in 1830.

THE services of Ascension-day at Trinity church had an added interest in the placing of a large bronze eagle lectern to the memory of the Rev. Frederick Ogilby, D.D., on the nave floor. It rises to the height of seven feet, and the reader stands behind the carved stone parapet. The work is rather ornate, the modelling of the eagle being unusually fine. The grasp of the talons and the pose of the head and body are quite natural.

The base of the pedestal is cruciform, resting on four lions couchant, from behind which rise buttresses forming pedestals for angels, with scrolls bearing the names of the four evangel-

ists, whose symbols are richly chased upon the central shaft. This shaft extends up to an ornate capital, upon which the rock where the eagle rests is placed.

The rock is hollow, and was made the receptacle of a leaden casket hermetically sealed, into which was placed a parchment inscribed as follows: "For the greater glory of God, to beautify His church, where He delights to be honored, and in memory of the Rev. Frederick Ogilby, Doctor of Divinity, who, as a faithful priest and a constant friend of the needy, labored for twenty-three years among the poor of the lower wards of New York city, this lecture was placed in Trinity church on Ascension-day, May 22d, 1879, by the subscribers." The box also contains copies of the sermon delivered by Dr. Dix on the occasion of Dr. Ogilby's death; a letter addressed by the choir of Trinity church to Mrs. Ogilby; year books of Trinity church for 1878 and 1879, containing an account of the Astor memorial, and a notice of Dr. Ogilby's death.

In many respects the work lacks the repose which we are so accustomed to associate with strictly ecclesiastical work; but, as an exponent of our own time and country, it has, at least, the characteristics of life and a vigor which we are unaccustomed to see in work of this class abroad, where the conventional has more chance of acceptance. The workmanship is solid and thorough throughout—free from shams—the metals being polished in their natural and beautiful colors; and it promises to resist the ravages of time long after the liberal donors who have placed, or the craftsmen who have executed, the work have passed away.

THE CORRECT USE OF THE VOICE.

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The New York Evangelist of Thursday, June 27th, 1878, in an article on "Singing as a Means of Health," says:

"Few people, even among those who are comparatively well informed, have a clear notion of what takes place in the act of singing. They speak of the art of the singer, chiefly as displayed in the method of execution. The quality of the voice, its defects or excellences as an instrument, they conceive to be inherent and the gift of nature. A neat little treatise has recently been written on this subject by A. A. Pattou, of 33 Union square, which should go far to dispel such error. In a modest volume of only sixty pages the writer shows that, with proper training from the teacher and fair average health, industry, and intelligence on the part of the pupil, a quality of voice may be developed that shall be free from such defects—for instance, thinness or want of fulness, the nasal tone, the guttural sound, the difference of the registers, and the like. Mr. Pattou's system includes a full use of the muscles of the diaphragm and the abdomen, and comparatively light work for those of the throat. Its result in actual practice is that the throat is not wearied by over-exertion; and continuous singing, night after night, as in an opera, is a benefit to the health of the performer. Mr. Pattou is himself an experienced witness of the truth of his theories, and attributes to their practice his own recovery from protracted throat disease, which his physicians had declared to be consumption."

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8. Trinity Sunday.
 11. St. Barnabas.
 13. Friday. Fast.
 15. First Sunday after Trinity.
 20. Friday. Fast.
 22. Second Sunday after Trinity.
 24. Nativity of St. John Baptist.
 27. Friday. Fast.
 29 { St. Peter.
 29 { Third Sunday after Trinity.

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Long ago, when we were young,
 In the bright and merry June,
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 Loving words to loving tune.
 Merrily our song we sang,
 And when fled the summer weather,
 Still with faithful, loyal hearts
 The same song we sang together.
 Winter's blast, though keen and cold,
 O'er our hearts had lost its power;
 Only sunshine, warm and true,
 Gave to us its golden dower.
 Youth in fleeing left behind
 Still the happy song it taught,
 And with memories glad and sweet
 Each successive June was fraught.
 Now, when snows of time lie thick
 On our heads, and you and I,
 Past the summer of our youth,
 Travel 'neath a wintry sky,
 Still the self-same words we learned,
 Long ago in merry June.
 Our true hearts are singing now
 To the self-same, loving tune.
 "I love you, and you love me!"
 Happy words! and happy song!
 How they've helped us, dear old wife,
 As the years have sped along!
 Once again to earth has come
 June with all its joyous weather,
 Let us sing till life shall end
 The song we learned so well together.

MARIE; OR, THE CHILD OF ADOPTION.

An O'er True Tale.

BY E. H. F.

CHAPTER III.—(Continued.)

The child's face had become gradually irradiated with the light of new-born happiness as she listened to the recital which lifted her from the depths of degradation to a position of refinement and congeniality; and when the words "your father" fell upon her ears—words suggestive of home and happiness, peace and security, never dreamed of before in the slender calendar of her life's expectations—she uttered a great cry of joy and fell forward in Mrs. Dulaney's arms. The events, so extraordinary in the day's history for our little heroine, were not yet finished, however; the evening brought Col. Dulaney, who, coming upon them without premonition of the peculiar and important events of the past week, was totally unprepared for the narrative which awaited him. Marie was not presented to his view upon his entrance into the family circle. Mrs. Dulaney planned the meeting to occur after the circumstances were known to him, justly appreciating the emotions which would sway both father and child upon the occasion.

It was an hour or more after his arrival that Marie, who sat in the room adjoining Mrs. Dulaney's, her heart beating with a timid,

nervous emotion, expecting, she scarcely knew what, saw the door open and a tall, soldierly-looking man enter. She was sorely frightened at first; he was so different, with his seriously dignified, proud air, from what her child's fancy had pictured; but when he came up to her, and, with a tender light in his benevolent eyes, took her in his arms with the gentleness of a woman, and called her "his long-lost darling," all timidity vanished from her overcharged heart, and she clung to him in a perfect storm of tears—a storm which was, however, the breaking up of all the clouds which hovered over her young life. She came forth from that embrace with the very sunlight of happiness beaming from her eyes, shedding a radiance over her entire person.

When Col. Dulaney returned to his family circle Marie was clinging to his hand with the familiar love of a favorite child.

The locket which she had carried with her through all the vicissitudes of her young and checkered life was then placed in his hands, and he recognized it at once as being the companion to his own, both having been made to his order, at the same time, in the early days of his first marriage. He touched the secret spring and the lids flew open, disclosing the duplicate miniature of Marie's mother on one side and her grandmother by the Von Huldenberg blood on the other. This miniature was at once recognized by the Herr Professor as being that of his sister, taken in early womanhood. No further investigation of the matter was necessary.

The following day Col. Dulaney sought an interview with Father Alphonse, laying before him the proofs of Marie's parentage, which the good father, after serious deliberation of manner, reluctantly acknowledged as being sufficiently valid to enable Col. Dulaney to establish a claim. He begged an assurance from that gentleman "that Marie's future education should be conducted without prejudice to the Roman Catholic religion."

"She has been reared in the very bosom of the Church," he earnestly urged, "and has received all the benefits of her protection and training; in other words, she is ours by adoption, and her mind should not be alienated from us by counter influence."

"Her education shall be conducted entirely free from all prejudice, my friend," rejoined Col. Dulaney. "Prejudice is a narrow-minded master, who only presents one side of a question to the seeker of knowledge. My child shall receive a large-minded education, which will enable her in after-life to decide many important questions for herself."

"But you will bring her up in the service of the American Church, will you not? You well know," he continued with some warmth, "that not to be a Catholic means to be something entirely averse to Catholicism."

Col. Dulaney paused a moment before responding, and regarded the reverend man with earnest eyes.

"I shall certainly bring up my child in my own faith," he said at length: "in the Holy Communion and baptism of the American Church. I could not conscientiously do otherwise, believing it to be the Apostolic Church of Christ on earth, transmitted to us through the very blood of martyrs and saints; but I will promise you one thing, nay, two things, in removing my child from the protection of your Church: I will promise to teach her ever to remember with love and

reverence those good people in it who befriended her early, desolate life; and I promise in her name to donate a goodly sum of money to the foundling hospital whose humane walls sheltered her in infancy from perhaps a terrible fate. She inherits a large fortune from her mother, and can easily afford to remunerate the institution to which she owes so much.

With these assurances the Roman father was obliged to content himself. He knew that he was helpless to retain Marie; that his ecclesiastical power did not weigh in the balance against the more powerful claims of parentage; and without further demur he bowed to the decree, thanking Col. Dulaney in the name of his Church for the promised donation to the hospital.

In a few weeks after the events narrated Col. Dulaney's family commenced to make preparations for returning to America. His duties in the army, which for several years past had been of an arduous nature, required his presence, and Mrs. Dulaney wished to return to her own home in the State of New York—a lovely home on the Hudson—and there settle permanently for the more undisturbed education of her children.

The only deep regret to be experienced by this family in leaving the beautiful, gilded city would be the separation from the Herr Professor, who had grown into their hearts with an abiding friendship. Imagine, then, their great pleasure and contentment when he unfolded to them his plans for removing to America also, for the space of several years.

In a conversation with Col. Dulaney he expressed his conviction of the rapid approach of war, of troublesome events in the history of France; and of his desire to remove with his wife to some safe and peaceful retreat until matters adjusted themselves again.

"You will come with us," exclaimed the colonel, in genuine earnestness of tone. "You cannot confer greater benefit upon us than to instruct our children for the next few years; and the presence of your wife and yourself will be regarded as a high privilege in our circle of American friends."

Thus it was definitely decided.

But little persuasion was needed to reconcile Madame Von Huldenberg to the proposed plan. Travel and recreation from a life of toil sounded pleasantly to her, and she cheerfully sold her property in the Rue de la Fayette, preparatory to following her husband in his wanderings.

In one month from the above date our little heroine had turned her back upon the city which holds so many charms, so many fascinating phases of life, for seekers of worldly pleasures, but which would ever be associated in her mind with the scenes of a sad childhood.

The travelling party went direct to England. Herr Von Huldenberg and Madame had business matters to look after in London before going to America, and Marie's dearest wish was to become acquainted with the forms of worship observed in the Church of England. So far her reverence and zeal had been derived from the teachings of Mrs. Dulaney and the Herr Professor; but they had only served to inspire her with a greater desire to enjoy the full spiritual blessing of public worship, and therefore Col. Dulaney took her to England.

The month spent in the mother country was fraught with a completeness of content

and satisfaction which left nothing for this serious-minded child to wish for. She visited time-honored cathedrals dedicated to the service, and monuments of the history, of the Church of England through long ages back. She filled her young mind with a store of sacred treasure gathered together in the true spirit of ecclesiastical zeal not often seen in youth, but perfectly natural in this little wayfarer, when we consider the adverse circumstances of life which had drawn her heart to higher things at a tender age, and had tinged her whole nature with the caste of serious thought.

This sojourn in the mother country, this initiation into the noble worship of the mother Church, would serve as the foundation of a most genuine education, Col. Dulaney believed. It was his motive in carrying her there.

With these reminiscences and sacred home-pictures presented to the reader, we will, for the space of several years, lower the curtain over the *dramatis personae* of our narrative, and leave them to a full consummation of that domestic felicity into which the pen should scarcely dare pry. If we leave upon the mind of the reader—prominently and distinctly—the motive of our story, viz., a setting forth in acceptable terms of God's covenant promise to our forefathers, "to be a Father to them and their children for evermore," and impress its truth upon even one wayward, unthinking mind, our object in telling it will be accomplished.

Five years have passed, with their numberless, fluctuating events, and we meet our friends again; friends who have grown dear to us through the bonds of churchly fellowship, and whose memories cling around our hearts, as time passes, with the tendrils of unwavering, growing friendship, that unfading sentiment which is but the forerunner of the great eternal life beyond.

In their own home, which stands off from the beautiful river, which nestles peacefully amid groves and avenues of splendid shrubs and trees, and which rears its gothic points in picturesque style above its fine surroundings, we find them. Time has dealt gently with the group so pleasantly dispersed on the green sward, sheltered by the luxuriant foliage from the August afternoon heat. The gentle, *spirituelle* face of Mrs. Dulaney has retained its youthful caste, the elements of benevolence and contentment which predominate in her expression rendering it independent of the lapse of time. Near her sits the Herr Professor, our gentle philosopher, and if the silver threads begin to predominate in his hair, they scarcely add the burden of years to his appearance. He is reading aloud to two bright, sweet girls, who seem to hang on his words with loving interest. Changes have indeed occurred to transform these youthful members of our party, but even the lapse of five years does not prevent our recognition of little Alice and Elise Dulaney. Madame Von Hildenberg appears at a little distance, slowly sauntering across the sward with Col. Dulaney. He carries a telescope and camp-chair, she is furnished with a pair of field-glasses, and from the frequent glances backward they are making as they approach the group in the shade it is evident they have been making observations on the river. Madame's handsome face has lost some of its vigor since we last saw it; but it wears a soft, gentle expression—habitual to it now—which

renders it far more attractive. The war which swept away the imperial government of France, which came "like the swirl of the tide," and ended in a ruthless destruction of the beautiful city, she loved so well, affected her spirits for a long time afterwards, settled upon her vigorous disposition an habitual shade of melancholy, and caused her husband to watch over her with unceasing tenderness. His forethought, his wisdom, had saved her from pecuniary ruin, had enabled her, through the years of her exile, to live in independence and ease; but the war, and the degradation of the last days of imperial Paris, filled her—a true daughter of the empire—with a sentiment of indignant regret which would last through life.

Col. Dulaney pauses a moment beside the group, after seating Madame Von Hildenberg: the soldierly form, seen in this auspicious moment, looks as stalwart and firm as when we saw it in England five years ago. Five years make but little difference in the person of a man in the prime of life, and soldiers never change; like the noble oaks of the forest, they but grow firmer and into stronger maturity as time passes, until, having filled the full score of man's allotted time on earth, they pass away like a race of giants, leaving an impress of strength and hardihood behind them.

He casts a quick glance over the group and around the grounds, and then silently leaves them again. He wends his way by a narrow path, through a thicket of smaller shrubs, across a clear brook that murmurs softly as it falls over its pebbly bed, and mingles its voice with a concord of sweet sounds that suddenly rise from the interior of a little gothic chapel, which shows its "petite" spires above the tall shrubs and foliage which surround it. He enters the ivy clad, miniature sanctuary, and noiselessly, over the carpeted aisle, he passes up to the chancel, and stands behind the young musician seated at the organ, which is situated to the side, in a line with the reading desk.

At first glance the young girl does not fit herself into our mind with the slightest glimmering of acquaintanceship; but in a few moments, when, recognizing her companion, she drops her hands from the keys, and turns to him with a smile upon her upturned face and a tender reverence in her dark-blue eyes, we instantly recall the Marie of former days. The fair child has grown into a very beautiful woman—that purely classical beauty of the vestal virgin type; but the same spirit of unaffected truth and innocence beams from her eyes, and carries us back to the days of the "pension" life in the Rue de La Fayette.

She rises from the organ, and, leaning upon his arm with the perfect freedom of affection, she carries him around every corner and through every portion of her pet edifice. She shows him the newest improvements and latest additions to her Sunday-school department; and from the scrupulous care and exactitude shown in all her arrangements, it is easy to perceive that her whole heart is in her work. The last improvement to show (for papa has been away for several months) is the finishing of the chancel work and its furnishing; and when the books of Church worship, in their splendid morocco bindings, have been duly inspected, the chancel carpeting and cushions duly admired, and the general appropriateness and effect taken in from all points, she points him to the panel at the head of the chancel, and there, in letters of

gold, above the Ten Commandments, he reads the scriptural motto used by the holy mother Church:

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death."

And there we leave her. A child of the Church, we part with her in the walls of the holy sanctuary, invoking heaven's choicest blessings upon her fair young head, leaving her under the protection of the Almighty.

THE END.

THE FROWN OF THE LORD.

BY F. BLAKE CROFTON.

"The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths also were troubled."—*Psalms Ixvii. 16.*

The frown of the Lord on the slumbering main; And a ripple has ruffled its marble plain, And it heavily heaves its laboring breast, And evil visions have troubled its rest.

The frown of the Lord on the shuddering sea; And the breezes, sighing disconsolately, With the moaning swells in chorus form An ominous prelude to the storm.

Still the frown of the Lord; and through the cloud That has veiled the sun with an inky shroud, Threading the gloom from south to north, The glorious arrow of God flames forth.

Still the frown of the Lord; and the storm has burst, And the winds are howling like the accurst, And the startled rack flees through the air, And the ocean is foaming in despair!

A frown on the pennoned ships that sail On merciless errands, wrapped in mail; On the cunning that fashioned their engines of war; On Oppression o'erleaping God's watery bar!

A frown on a traffic with treachery fraught; A frown on the purple by misery bought; A frown on the freights that bring proud nations down, And on commerce usurping a Deity's crown!

Still the frown of the Lord. To the pitiless tide A weary vessel is turning its side; And up through the tumult to God's ear Go muttered curses and murmured prayer.

For the fall of a tear is as loud as the roar Of the storm-waves that burst on the echoing shore To the ear of our God; and the darkness and light, They both are alike in Jehovah's sight.

Still the frown of the Lord; and, up from the rest Of the shrinking body of ocean pressed, Haughtily tossing its impious head, A lone surge sweeps on its mission dread.

Still the frown of the Lord; and with towering crown

The giant wave on the deck comes down: A rush of waters, a crash, a spasm, And the ship disappears in the closing chasma!

Still a frown—but not on the mother pale Whose eyes of faith have pierced the veil, And who, clasping her babe as they both go down: Sees the face of a Father beneath the frown.

She had heard not His voice where the whirlwind raves; She had heard not His voice in the clamorous waves; She had heard not His voice in the thunder's boom, But His voice is a whisper that welcomes her home.

A smile of the Lord; and the sea is at rest, And a babe floats asleep on a woman's breast; And a rainbow is lighting their pathway above, For the Father He loveth a mother's love.

BIBLE STUDIES.*

The Bondage of Egypt and the Infancy of Moses.

BY THE REV. J. I. MOMBERT, D.D.

Exodus i. 8-11, and ii. 5-10.

The new king "which knew not Joseph" was probably one of the shepherd dynasty, possibly of Assyrian origin (cf. Is. lli. 4), a supposition apparently supported by the discovery of two seemingly Assyrian names of kings among the rulers of the period in the Turin Papyrus. The territory of this shepherd dynasty was in Lower Egypt, and its capital not far from Goshen.

Although it may not be *positively* asserted that the wall-picture found in a tomb at Thebes is a historical monument of the sore bondage of the Israelites in Egypt, there is nothing connected with all the circumstances of the case to invalidate the hypothesis; for even the great distance of Thebes from Goshen presents no difficulty when it is borne in mind that, although the latter locality was the designated home of the Israelites, the policy of the oppressing dynasty, apprehensive of their formidable numbers, favored their being scattered in small companies over all Egypt (Ex. v. 12), and employed in the manufacture of bricks, which was a royal monopoly.

Roscheré, the name of the person in whose tomb the picture has been found, is supposed to have been overseer of the public works, and among the pictorial illustrations of the different works executed by him during his official career is one representing the Hebrews engaged in making brick. Some of the workmen carry the clay in appropriate vessels, some work it up with the straw; others remove the bricks from the moulds and arrange them in rows to dry in the sun; others again, with a yoke on their shoulders, from which ropes descend on either side, carry away the dried bricks. Among the workmen appear four Egyptians, distinctly marked by their figure and color; two of them, armed with sticks, the one in a sitting, the other in a standing posture, are clearly superintending the work, and threatening two other Egyptians apparently sharing the labors of the workmen.

We cannot here examine the different steps of the argument for identifying the workmen as Hebrews, which, for all practical purposes, may be regarded as established.† The picture certainly illustrates in a remarkable way all the features of the servile duties which Egyptian despotism had imposed upon the Hebrews, and rendered "their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field." The superintendents in the picture answer to the "taskmasters to afflict them with their burdens" (i. 11), and the very rods with which they appear portray forcibly the vigor of the service (i. 12), and the use to which they were applied (ii. 13); the presence of the straw also is instructive, for it was used to compact the mass of clay into bricks, which were only dried in the sun, and the straw has been found perfect and undiscolored in bricks nearly 4,000 years old. That straw was originally supplied by the crown, but at a later period withheld from the Hebrews, who, though

forced to provide it themselves, were required to furnish the undiminished tale of bricks, and beaten for every failure or shortage in the supply (see v. 7-16). An historical reminiscence of that period of unbearable degradation survives in the Jewish proverb: "When the tale of brick is doubled, then Moses comes."

The divinely appointed deliverance of the chosen people by the hand of Moses, requires us to advert to the cruel direction of Pharaoh to the Hebrew midwives to kill all male infants at their birth, in order to prevent the alarming increase of that race (see i. 7, 9, 10, 12, 16). When the cruel command of Pharaoh failed through the piety of the midwives (i. 17 sq.), he commanded all his people to cast every new-born Hebrew male into the Nile (i. 22).

It was during the prevalence of that murderous decree that the marriage of Amram and Jochebed, both members of the house of Levi, was blessed with the birth of a son (for the pedigree of Moses see Numbers xxvi. 57-59); the uncommon beauty and size of the infant, which Jochebed doubtless regarded as tokens of Divine favor (see Gen. xxxix. 6; compare with Acts vii. 20 and Heb. xi. 23), prompted her maternal affection to extraordinary efforts for his preservation. The child was concealed in the house three months; and when it was impossible to hide him any longer, she constructed with tender care a small boat of papyrus reeds (which was currently believed to afford protection from crocodiles, Plut. *Is. and Os.*, 358), closed with bitumen to make it water-tight, and, bedding the infant in it, placed it among the flags on the river's brink. The time and place were well chosen by the mother and her daughter Miriam, who, at the former's bidding, watched the progress of the boat as it gently floated down the stream past the place where Thermutis, the king's daughter, attended by her maidens, was bathing and diverting herself (Jos. *Ant.*, ii. 10, §§ 4, 5). The princess perceived the boat-cradle and sent a maid after it; on being opened, the beauty of the child and its piteous cry moved Thermutis (whom tradition reports to have been the childless wife of King Cheneptes, who reigned at Memphis) to compassion. Refusing the nourishment of Egyptian nurses, Miriam was at hand to offer the services of a Hebrew nurse, and, as bidden by the princess, went to bring Jochebed, his own mother, to whom the child took very kindly, and who at the queen's desire took sole charge of him (Jos. *l. c.*).

The remark of the same historian, that the mother was not known to anybody there, is certainly very instructive.

After the lapse of a number of years, we may conjecture until the period of his majority, he was brought to the princess, "and he became her son." What course of instruction he had before his adoption we cannot tell, but learn from Acts vii. 22 that he was educated in all the wisdom of the Egyptians. The name "Moses," which he received at the time of his adoption, signifies, according to the Pentateuch, "because I drew him out of the water"; but according to Josephus it is an Egyptian, or rather Coptic, compound of *Mō*, water, and *Ūs̄* or *Ūs̄e*, saved, denoting, therefore, "saved out of the water."

The inspired record is silent as to the life of Moses for forty years, but we supply the following particulars from Jewish and Egyptian sources. Physically and intellectually, he is said to have been wonderfully endowed.

He was as remarkable for stature as for comeliness; casual passers-by would stop, and laborers suspend their work in admiration of the handsome child; he was uncommonly quick in his perceptions, and his actions were prophetic of future greatness.

On one occasion Thermutis presented him to her father as his presumptive heir in case she should remain childless, saying: "I have brought up a child who is of a divine form and of a generous mind; and as I have received him from the bounty of the river in a wonderful manner, I have thought proper to adopt him for my son and the heir of thy kingdom." The king then took him in his arms, fondled him, and placed his own diadem on his head, but the child, in puerile mood, threw it to the ground and trod it under foot. The action displeased the king, and prompted the sacred scribe who witnessed it, and deemed it an evil presage, to advise his immediate death. By the interposition of Thermutis, his life was spared, and God inclined the heart of the king to mercy.

The story is further embellished by the feature that the king caused the child to pass through a certain ordeal, to determine whether his act was the result of thoughtlessness or of reflection. He commanded two bowls to be brought, the one filled with rubies, the other with burning coals; if he seized the latter, he should live, but if he grasped the former, he should die. The child, so the legend runs, was about to grasp the rubies, when, through the interposition of an angel, he was directed to put his hand in the burning coals, and even to place one in his mouth. Thus his life was spared, and thus also Moses was burnt in the tongue, and became a stammerer through life.

Moses was carefully educated at Heliopolis as a priest, taught in the literature of Greece, Chaldea, and Assyria, and instructed in the mathematics of Egypt. Josephus says that "the Hebrews depended upon him, and were of good hope that great things would be done by him; but the Egyptians were suspicious of the consequences of such an education. Yet because, if Moses had been slain, there was no one either akin to or adopted by the royal family that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him."

Whatever uncertainty attaches to the traditional accounts, there is no room to doubt that a peculiar providence watched over Moses, and that he was, by a wonderful chain of circumstances, fitted for the great work he was destined to accomplish. The devout student of the Word of God cannot fail to perceive this. The sagacity of a mother's love and a sister's devotion directed his exposure, and both were divinely blessed in that the tenderness of an Egyptian princess went out toward the helpless infant, which thenceforth enjoyed not only the affectionate ministrations of his natural mother, but also the unstinted regard of the royal mother who adopted him as her own child. His preservation is nothing short of wonderful, for, devoted by royal decree to destruction, there was probably throughout Egypt not another person who could have successfully undertaken the perilous attempt of saving his young life. From his mother's heart he doubtless drew and preserved the warmest sympathy with his oppressed brethren, while to the boundless influence of the king's daughter he was indebted for the superior education which not only qualified

* Copyrighted.

† See Rosselini, *Explanation of a Picture representing the Hebrews, etc.*

him to become the leader of his people, but also their powerful advocate with Pharaoh. This double advantage must not be overlooked; the advocacy of any other Hebrew would have been utterly disavowed, but the position, influence, and power of Moses might not be disregarded. The early life of Moses is certainly a striking instance of special providence, and encourages us to trust the Lord at all times, in full assurance of faith that

*"Behind a frowning Providence
He hides a smiling face."*

FIRST SUNDAY AFTER TRINITY.

Exodus i. 8-11; ii. 5-10.

Verse 8. It is to be observed that Pharaoh is a titular, not a proper name, and that there is therefore no reason to consider the Pharaoh of the Hebrew settlement in Egypt as of the same dynasty as the Pharaoh of the oppression. The phrase, "a new king which knew not Joseph," implies, though it does not necessitate, a change of dynasty. The meaning of this is that the great services of Joseph were no longer regarded by the monarchy in grateful remembrance, and this strongly points to a change of family in the sovereign.

Verse 9 and 10 confirm this in the account they give of the counsel taken by the new king. The growth of the children of Israel had been unprecedentedly great, and they were really the superior in numbers, probably had begun to show something of the warlike character which belonged to the race. That Egypt was able to oppress them was doubtless owing to the system of caste by which knowledge and power were kept in the hands of the ruling classes.

Verse 10 shows the separation between the two peoples. Not only were they territorially apart, but their intercourse was probably regulated by habits of national aversion. There was no blending of the races. "Let us deal wisely" means artfully, prudently, with reference to the danger to be dreaded. This was that the Hebrews should form an alliance with some other nation. The position of the Hebrew people in the land of Goshen was on the east bank of the Nile, and they formed thus, as it were, a covering force against the Assyrian, the hereditary foe of Egypt. The fear was lest, by going over to that enemy, the key of Egypt should be put into his hands.

Probably, too, the Hebrews contributed to the revenues of the land, as the expression of Pharaoh denotes a fear lest that should happen which did happen, viz., an exodus. This was to be dreaded mainly as taking away a tax-paying, serviceable people. It is obvious that the subjection of the Israelites had already begun; that which now follows is oppression. A free people, superior in numbers and strength to their neighbors in the land, could hardly have been brought into bondage at once.

Verse 11 records that which took place, as the converting of a mild and equitable rule into a severe and crushing one. This was done in the traditional way of the East—works were required of them, and these of a kind demanding severe physical labor. These were allotted, as it were, to sections of them, and officers, sustained by the power of the kingdom, appointed to see it done. Any one reading the account of modern works in Egypt, and the treatment of the fellahs in the present day, can form an idea of the unchanged Egyptian method. This, without

seeming to do it, would put a great power for oppression into the hands of Egypt, while hard toil lessened the growth of Israel. It is now thought that the astonishing works of Egypt were wrought not so much by mechanical skill as by the application of almost unlimited human labor. Such employment for the Hebrew people would rapidly crush out the national spirit, and also place them under the immediate eye of the ruling nation. Exodus became less possible.

Second chapter, verse 5. The previous verses have told how it was that the son of Amram came to be placed in the river Nile. The daughter of Pharaoh came to bathe in the Nile. This is an unconscious proof of the accuracy of the record. An Asiatic princess would not have ventured on such a freedom; but the Nile was a sacred river to the Egyptians, and much greater liberty was allowed to Egyptian women. Her attendants are with her, and spread themselves along the river's brink, doubtless to keep off all intrusion. When "she," that is, the princess, "saw the ark," that is, the covered boat of papyrus rushes, "among the flags," the long-stemmed reeds and rushes growing by the bank. It was among these that the ark was placed, doubtless in order that it might be said, with the pretext of truth, that the child had been thrown into the river. The hiding-place was contrived in view of that which actually happened, and also to prevent the ark from drifting away on the current, or being destroyed by the crocodiles in the river.

Verse 6. The princess of Egypt does not share in the cruel policy of her father. She recognizes the child as a Hebrew infant, but is still ready to save it and to adopt it for her own.

Verse 7. "His sister" is the sister of Moses—Miriam, evidently several years older than he. Aaron also was the elder brother of Moses. The previous mention says nothing of the former children of Amram and Jochebed, but this is given elsewhere. The others were no doubt born before the edict of destruction. The proposal is no doubt pre-meditated, but appears perfectly natural and opportune to the princess. It meets a present emergency, and saves all disagreeable inquiries. In fact, it secures that the child should be nursed by one of his own race.

Verse 8. The princess falls into the trap unsuspectingly. Miriam was then young, but old enough to be party to an ingenious scheme of the sort.

Verse 9. The princess evidently does not suspect the relationship. She makes her bargain as with any hired nurse. The mention of the wages shows this, and also that the mother and sister of the child were careful, by no sign of feeling or interest, to betray themselves. This step secured the safety of the child, as he would henceforth pass for an adopted protege of the daughter of Pharaoh.

Verse 10. The child is adopted into the royal household. Undoubtedly there was another heir to the throne. And from the time which elapsed it is hardly probable that Moses met with the Pharaoh of the exodus till he was confronted with him at that time. He was rather brought up among the priestly caste. The princess gives a name which in the Hebrew is kindred to the verb signifying to draw out. But it is hardly probable that other than an Egyptian name would be given by the princess. Various conjectures have been bestowed on the meaning of this name. The Hebrew here notes the coinci-

dence, for he was "saved by water," and was the drawer out of his people from captivity through the waves of the Red Sea. It is evident from the words of the princess that she considers the name she gives symbolical, and applies it in that sense, which her words signify. The accounts of the Jewish historians go very far beyond anything in the Pentateuch, and must be taken with a large allowance.

TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD.

St. John i. 12.

BY NEMO.

In darkness I groped, lost, bewildered, and blind,
The path to my home, long forsaken, to find;
When a light shone around, and a Voice called,
"so mild,
"This the way to thy Father's house, poor erring child!"

I looked, and the light turned my darkness to day,
And a cross, marked with bloodstains, directed my way:
I lay at its foot, all my garments defiled,
And pressed toward that dear home, a penitent child.

How glad was my heart, and how plain seemed the road,
The light shining 'round me, and eased of my load!
My home was in view, and, no longer exiled,
My Father was waiting to welcome His child.

His merits Who died for forgiveness I plead,
To sonship my right for His precious blood shed;
And I knew, as sweet Mercy bent o'er me and smiled,
That God was my Father, and I was His child.

What peace, to this holy relation restored,
Receiving, believing, confessing my Lord!
From the thralldom set free in which Satan beguiled,
Since God is my Father, and I am His child.

O then let me serve Him in heart and in will—
Seek all that is holy, shun all that is ill;
Assured, through the blood of the cross reconciled,
That God is my Father, and I am His child.

New York, May 11th, 1879.

A VISIT TO ST. JOHNLAND.

BY B. F. DE COSTA.

One Wednesday morning in May a swift special train, drawn by the locomotive St. Johnland, in charge of Engineer St. John, set down about one hundred guests at St. Johnland station, forty-five miles from New York, where a motley array of vehicles from all the countryside, suggestive of an agricultural fair, were in readiness to complete the mile and a half of transportation. At "the Mansion" Sister Anne received the visitors with her accustomed cordiality, and afterward they were let loose to wander over the estate at their own sweet will.

As it might appear like bringing owls to Athens to give any definition of St. Johnland, it will not be attempted, even though many may yet be in doubt respecting its character, and be unable to say whether it is a home for old men, an asylum for the young, a hospital, a printery, or a farm. The truth is, however, that all these things enter into its constitution, and that it forms a community consecrated to industry and religion.

The estate, which includes nearly six hundred acres, lies within the limits of Smithtown, west of Nissequogue River; and, lest any one should have fears respecting the va-

lidity of the title, it may be mentioned that, in 1665, the entire tract was acquired by one Richard Smith from the Indian sachem of those parts, who, for a certain consideration, agreed to convey to the said Richard as much land as he could encircle in a day riding upon a bull. More obedient than the bulls of Bashan, the creature carried his enterprising owner around a piece of land about ten miles square. From the descendants of the "bull-rider" the trustees acquired the fee simple, and St. Johnland is safe. Allied to Carthage by the traditions of Taurus, may St. Johnland have a splendid history, and know no mournful decline. At all events, the visitor finds the place pleasant enough to-day, and prosperous, too. The charming weather was fully improved in making the tour of the village. Some dropped in to view the cottages of the boys and girls, some called upon the old men at the "Inn," others inspected the type-setting and stereotyping establishment, where first-rate work is done at very low rates, and still others to view the farm, where we heard of those "400 bushels of potatoes" and "3,000 heads of cabbage" created by the magic power of the St. Johnland plough and hoe. Both the farming and type-setting interests are growing, and the time is anticipated when they will manufacture books complete, the literary qualities being as rich and pure as St. Johnland cream.

The girls who are old enough learn to sew, and both boys and girls are duly kept at school, all being under healthy moral and religious restraints, preparing for more extended usefulness in the future, when they expect to go out into the wide world. By means of separate dwellings the home idea is maintained. St. Johnland is not one of those mills wherein humanity is ground fine and souls institutionalized, but individuality is developed and variety of expression encouraged. St. Johnland, nevertheless, is not yet what, one day, it will be. Though instinct with charity, it is not designed to be an eleemosynary institution; and, therefore, while encouraging self-help, the time must come when it will prove more productive, and draw a great deal less than fifty per cent. of the cost of maintenance from abroad. Moreover, since associated classically with Carthage, St. Johnland may emulate the example of imperial Rome, which proceeded from straw to brick, and from brick to marble. Therefore, let the trustees anticipate the speedy translation of St. Johnland from wood to stone. Seriously, there should be no more perishable wooden structures run up on the place. Let the new cottages proposed be built for all time. Patrons must simply make their cheques longer and stronger. They should draw them, too, at once, as the Well for the cottages is already finished, and will do no good until the cottages are built and filled with permanent occupants from the crowded city, where, with reasonable rents and plenty of fresh air, they may live in comfort and respectability, drawing their work from the places left behind. The well referred to is the "Founder's Well," one of those wells which the canticle calls to "praise Him and magnify Him forever." It has been housed in the good old English spirit, which honored the "springs of God" in the old times, before lead-poisoning had become a common means of suicide to rich and poor. One day Dr. Muhlenberg said, "Come, let us go and dig a well"; and, selecting this site, he reverently uncovered his venerable head

and invoked a blessing upon all who, in after times, should drink of the water. The well-house was designed by Upjohn, and was built, at the cost of Mrs. Hall, in a substantial manner. As the company gathered at the curb and tasted the sparkling crystal, many felt that the aged saint's prayer at "the blessing of the well" was not in vain; and as they read upon the brass tablets encircling the inner roof, bearing the words of Jesus pointing drinkers to the water of life, there came up the vision of Samaria.

The well will prove the focus of the cottage system, and thence it is not far to the founder's grave on the hillside, in the rear of St. John's Inn. The monument of Scotch granite is simple, and is surmounted by a massive cross, all being what the dear saint would have wished. His mortal remains rest in peace on the spot which his weary feet so often pressed. It is "God's acre" indeed. From the grave to the bluff overlooking the Sound it is but a minute's walk. Here the natural beauty of St. Johnland culminates. The view, indeed, forms a delightful surprise. It vividly reminds one of scenes sometimes found

"Upon the shores of that sweet isle
Where summer wears her softest smile—
That Southern isle, where, long delayed,
The Roman's parting steps were stayed";

we mean the Isle of Wight, the Vectis of the ancient Phoenician. The bluff is steep, broken, and tufted with locust, cedar, oak, and pine, the delicious green harmonizing exquisitely with the soft, gray sand, which shelves away under the waters of the broad Sound, almost as blue as those of the Mediterranean, and seeming, from this elevation, when shotten through and through by the beams of the noon-tide sun, as though underlaid by a flashing pavement of variegated marble, mingled with beryl, porphyry, and pearl. The prospect is one that can never lose its charm, and must address itself to the hearts of the old men of St. Johnland, who sit upon the lofty bluff gazing out upon the sea. Two worlds are indeed ours, and it is simply some fault in us which, here upon the cliff, forbids us to descry

"The mystic heaven and earth within,
Plain as the sea and sky."

We lingered for an hour contemplating a scene which, if first discovered upon canvas, would have been pronounced an exaggeration; yet the northern shore of Long Island shows many a prospect of the kind, and it was the charm of the situation, no doubt, that led Dr. Muhlenberg to fix upon this spot for his Home. In answer to the summons, we finally left the white ships sailing seaward under the glowing sky, and returned to St. John's Inn, where lunch was spread; during which the "St. Johnland Band" suddenly flung its inspiring strains crashing upon the tremulous air, while later, upon the lawn, the bandmaster, who is teacher and organist, led the young men and children in some hymns. The music over, the children dispersed around the grounds, while some of us sat under the apple-trees, where the air was faint with fragrance, and watched them at their sport; the old men in the meanwhile walking hither and thither, reaping the pleasant harvest of the quiet eye, and thinking of the time when they were young. St. Johnland is the prophetic Jerusalem, with its old men bearing staffs and children playing in the streets.

Finally, as religion here crowns all, the bell called the people to the chapel, where prayers

were said and hymns sung. Addresses were also made, showing that "religion" in the New Testament meant doing, not being, good; and proving that St. Johnland stood for Home, Industry, and God. The details can be found in the handsome report, printed from plates made by St. Johnland boys—which shows that the present property is worth \$155,000, free from incumbrance, and that the receipts from all sources during the past year were \$21,522.55. There is, however, a floating debt held by the treasurer, which they hope to extinguish this year. Let it therefore be done, and let St. Johnland have a fair trial, as it promises great good; proposing, as it does, to prepare the young for their entrance into the world, and to smooth the pathway of those going out: at the same time providing homes for a permanent population, which may here find peace and rest. The founder's "dream" is not yet realized. Those who think it is do themselves a dream. Hard work is to be done, but, with due diligence, the dream will come true.

MISSIONS IN WEST AFRICA—GOD'S APPOINTED FORCES.

BY C. C. PENICK.

No sooner does the ambassador of Jesus stand facing the vast sea of ignorance, sin, degradation, wretchedness, and death here than he begins to feel the deficiency of his theological training. The text-books over which he has spent so many toiling hours only come to his help indirectly. The vast organizations of Church and school and parish and societies at home are all based on a certain amount of previous knowledge and order that prevent their application here without modifications and changes almost radical. You stand facing a continent of dying souls, sunk so low that the appliances of Christianity in modern Christendom do not reach them. And yet no effort of head or heart must be spared to save them. You throw aside as useless your barrel or barrels of sermons. Even your crudest notes go also. Your ordinance against modern doubt and scepticism is of no avail. There are no scientific doubters here, no Darwins, no Huxleys, no geological disputers. The whole front of the battle is changed, and fortunate is that missionary who sees this at once and governs himself accordingly. It is this radical change in everything that renders the help from foreign boards and committees, when it comes in the shape of counsel or order, so dangerous and oftentimes retrogressive. The work becomes a hand to hand conflict, eye to eye, quick, sharp, prompt; and firm must be the leader who can advance here—a man alive and wide awake to every opportunity, and ready to seize and improve the slightest advantage with promptness and energetic action. But the object of this article is not so much to speak of manoeuvring in the field as of the forces that God has ordered for this conquest.

When we open the New Testament for guidance in a continent just in the condition in which we find Africa to-day, we look in vain. The conquests of the apostles and the advance of Christianity during their times were entirely unlike anything that meets us here. They came to a world civilized and learned to a great extent, so that St. Paul could write to their churches after a visit of six months. All that books afforded could at once be utilized for religious purposes. We

find a barbarous people, whom we must teach one by one ere we can give them the Law or Gospel. St. Paul found the great, moulding, ordering hand of Roman law creating a vast order and system. We find every little tribe a law to itself, and no order prevailing over a vast scope, but changes are met everywhere. The ideas of right and wrong differ, as do also those of obedience and authority. Now, when I was called upon to meet these wild, chaotic elements, I was forced back until I saw the time when God came in contact with people just like these, and then tried, and am trying, to grasp the laws which mark His dealings with barbarous peoples, and I note:

1st. That He deals with them principally through natural life. Ere God sent Abraham in as a teacher and toner of the nations of heathen, He first made of him a mighty nation, and infused the principles of Abraham into the life of Israel. His armies, His Church, His State moved with the one great end in view, and conquered gloriously, as that end was kept before them, viz., the glory of God among the heathen. When God had fused Israel in His principles, He hurled him broadside upon the wild, crude, sinning nations of Caanan. And there His chosen people, with all the appliances and powers of a nation, lived, ruled, conquered and were conquered, captured and were led captives, punished and suffered punishment; yes, all this as a nation and national life, throbbed, triumphed, and endured, teaching as conquerors and captives, masters and servants, prophets and followers of the prophets, for 1500 years doing the work of a schoolmaster to bring themselves to and prepare the nations for Christ. Thus law, and the powers of law, prepares for the Gospel. Thus the way of the Lord was prepared, "every valley filled, every mountain and hill brought low, the crooked made straight, and the rough ways made smooth." God has used and is using nations as His units of power, as well as individuals, and the great command, "Go into all the world and preach the Gospel to every creature," was as much to Christian nations as to Christian men. Our King is the King of nations, and it is injustice, yea, disparaging, to His glory to imagine that Christian nations, as nations, are not to obey His commands. As surely as He led Israel, ordered His armies, and hurled them on the enemy, just so surely will He use the powers that be to His glory now. But I may be asked, What has all this to do with modern missions? I answer, much more than the Christian world has appeared to recognize. If an honest, full glance is taken at the field and the forces which go to make up results duly weighed and considered, I think it will be found that much which has been accredited to mere missionary effort is due to national force working by the Law of God.

Take India, with its vast conversions and rapid Christianizing. Much has been sounded abroad of the wonderful missionary success. Has any one calculated the expenditures of England on India? The amount of thought, legislation, money, national law, and life power? In short, how much of Christian England was drawn into heathen India independent of the isolated missionaries? Honesty, truthfulness, and future success demand that every element of power which goes to achieve the victory should be duly noted and counted. Nor does it detract one whit from God's glory to see Him honoring national as well as individual efforts. Again look at His dealings

with China. How many of the Chinese is He throwing into the very vortex of the powers of Christian nations, and thus schooling, disciplining, and ordering a people of His own? Look how many Africans were thrown into our own country by the strange and horrible process of the slave trade, and there held until a nation is being formed and returning back, to live and struggle, amid these dark, perishing people, with the forces of national life. So far as my limited observations and researches go, it appears to be a great law of civilization that nations must give law to nations, and individuals can move on with the Gospel in the wake of law. Is not this shown among our Indian tribes just now, and is not their great need law, and then the Gospel light and pardoning grace?

But I must apply this principle to West Africa, and do what I can toward showing what appears to be practical in it just now. How are vaster powers than individual missionary life and effort to be brought to play here? Listen: I suppose 25,000 will number all of the heathen on this coast touched by missionary effort. The West African steamers pass down weekly, and take from one hundred and fifty to two hundred and fifty natives down the coast to work. Every factory or trading house established by a trader from a Christian country employs from five to one hundred natives, working, boating, trading, etc. Then count the customers of these traders, and we will not sum up much under 500,000 heathen with whom they come in contact yearly. Now I ask, Why do not Christian ship owners man their ships with Christian officers and men and enter this business, doing everything in a Christian way for Christ, and sending out Christian law and order by every employer? Why do not Christian merchants for Christ's sake open their factories on Christian principles and put Christian men in them, showing the vast thousands that there is a God who loves right and mercy and truthfulness? If the worldling can do these things for money, *cannot the Christian for God and souls?* Business may be as real under the latter as the former, and surely the Christian's profit will be eternal, while the worldling's is but temporal. I hold that every Christian man who owns capital is bound, at the peril of his own loyalty and faithfulness to God, to weigh and act for God in these vast openings, and not to stand expecting results from isolated missionaries which God demands of His combined people.

*Cape Mount, West Africa,
March 28th, 1879.*

THE SACRIFICE OF ISAAC.*

(Concluded.)

With this defective idea, then, of human individuality, with this way of regarding one man as belonging to another man, established in the ancient mind and in the patriarchal mind generally, we come to the act of the great patriarch. In the present age, with the principle of human individuality and right now developed and become the law of our conduct to man, an interference on our part with the life of the human independent being, supposed to be innocent, is so utterly incongruous that a miracle on the side of such an act would necessarily be interpreted by us as

a trial of faith, not as evidence of a Divine command. But in the patriarch's age there was not that moral-political conception of man which constitutes this counterbalance to the miracle, and therefore he gave the miracle that interpretation which was the more obvious one, and which was, in fact, intended by God as evidence of a Divine command. In his case there was the miracle, but there was not the weight in the opposite scale—the evidence within which conflicted with the evidence without. There was not that idea, which it belonged to the subsequent Divine education to develop in the world—the principle that a man is an independent individual being, in distinction to his being the appendage of another man. We are struck immediately in the Scripture account of the sacrifice of Isaac with the habitual sense of ownership—as distinct from conferred momentary command—with the entire absence of all struggle in the mind of the patriarch; how he simply regards his son as a treasure of his own which he has to give up, a treasure which is dearer to him than any other earthly thing, and which it is the greatest trial of his life to part with, but which is still his own, *belonging to him*, and appropriate to him to surrender. This is the impression which the whole of the scene itself raises. Indeed, if any one imagines that the idea of property in the human being could be incompatible with the greatest tenderness of affection, such an unreasonable notion must vanish with the solemn and beautiful account in Scripture. The tenderness of affection for the son, in the very act of surrendering him as his property, is prominent in this picture. But still he *is* the property; the ancient idea of the son as belonging to the father pervades the whole account. It is *as* his own property that he surrenders and sacrifices the son. No description of this wonderful transaction could have more clearly exhibited how entirely consistent the sense of property in the individual is with the value, the preciousness, of that individual. If there really were any one who could suppose that a man's interest and delight in something that belonged to him was *less because* it belonged to him; that his property was less dear to him because it was his property; such an extraordinary inference would certainly be wholly confuted by this passage of Bible history. If any one could really think that the transcendent greatness of the sacrifice and the surrender would be in the least affected by the circumstance that what a man was called upon to surrender was a treasure of his own, something which belonged to him, something which was part of himself, such a mistake must be corrected by this description. The son in this representation belongs to the father; and when we come to examine and authenticate that impression, we find it is what the whole history of the ancient mind verifies. The father, according to the ideas of the age, regarded the son as his own, in such a sense as made the sacrifice a sacrifice of what belonged to the father, and which was appropriate to the father to surrender. But at the present day the man belongs to himself and not to another; his life is his own; and to sacrifice that life is to sacrifice what is the property of that man and of no other, to give up that which is not yours to give. The great patriarch was thus a natural subject of a Divine command to sacrifice his son; because, in consequence of the earlier ideas then prevailing, nothing interposed between his own convictions and

* From "Ruling Ideas in Early Ages, and their Relation to Old Testament Faith." Lectures delivered to Graduates of the University of Oxford. By J. B. Mozley, D.D., Regius Professor of Divinity and Canon of Christ church. [New York: E. P. Dutton & Co.]

the authority of the miracle; but a miracle to do such an act would be utterly incongruous at the present day, when no external evidence to sacrifice another's life could possibly outweigh the strong internal convictions which forbid the interference with it.

The general conclusion is that, according to the very conditions of miraculous evidence laid down in Scripture, civilization must in some cases affect the relevancy of miracles as evidence of Divine commands. Abstractedly the Lord of human life can command the destruction of that life; but the question before us is a question not of abstract propositions only, but of what there is *evidence* of; and civilization affects the question of evidence—affects it upon the principles of Scripture itself. The scripture law of miraculous evidence qualifies and checks that evidence by the rival force of inward moral grounds and principles. The unity of God was no sooner established than miracles were nugatory in favor of idolatry; and the truths of the Gospel were no sooner established than miracles became nugatory in favor of another gospel. And this scriptural principle of counteraction to miraculous evidence must apply as well to any other moral grounds and principles of which we feel certain, and which have established themselves in our moral standard. But civilization *does* create such grounds and principles in our minds, because civilization is not entirely a material movement, but is also a moral movement—moral in regard to some principles of human right and practice. In the moral progress of mankind in the later ages of the world the intense conviction has sprung up of certain truths respecting man, and certain principles of right and justice in regard to man; and these principles within us become counter-evidence to the authority of miracles, when those profess to command acts which are in an opposite direction. In those cases, therefore, the growth of civilization affects the authority of miracles and the argument from miracles. For the more certain we become of any truth regarding God or man, the more are we out of the power of being convinced by a miracle which would lead in a contrary direction to that truth. In this way the progress of mankind must gradually exclude certain homicidal acts, as subjects of Divine command, upon miraculous evidence. The Scripture philosophy of miracles enforces a fresh modification of the doctrine of miraculous evidence upon fresh moral convictions arising. Before the ideas of natural right were developed, homicidal Divine command was capable of miraculous evidence; but suppose these ideas developed, then the *inward* antagonism to the acts is so strong that they cannot be surmounted by anything miraculous that is only *outward*; and the alternative becomes unavoidable, that the miracle is for the other purpose mentioned in Scripture—viz., the trial of faith, and not the support of a command.

But in this state of the case, in which the miraculous evidence of a certain class of Divine commands is necessarily neutralized, it becomes impossible to suppose that there will be the Divine commands; and, therefore, what has been said amounts to this, that God adapts His commands to different ages. It is unreasonable to suppose that God would now work miracles in cases in which His own educating providence has neutralized them as evidence of His commands, that is to say, He would not now give the command. But that

He would not give such commands now is not to say that He might not give them in a former age, when such commands had an appropriate and natural mode of proof—viz., by miracles, that is, by the full evidence which miracles had before that evidence was modified by the ideas which His own educatory providence has since instilled. God adapts His employment of miracles to the state of evidence, which, upon the scriptural rule, differs with man's different states of enlightenment; and with the evidence for the commands, necessarily also withdraws the commands; and thus we come, as to the ultimate position, to the rule of Divine wisdom that God suits His commands to the age, and gives or withdraws them according as man is a natural recipient of them.

It will indeed be denied by some that such miracles to command such acts ever really took place; and it will be said that these were simply actions of the age, inspired, both on their good and their bad side, by the spirit of the age in which they were done. But such a question as this, however necessary to meet in its proper place, is not one which appertains to the particular section of Old Testament inquiry now under discussion. In examining the morality of the Old Testament, we must take the actions of the Old Testament history as they are there given; we are not concerned with other actions, or, what is the same thing, with the actions as otherwise described. An objector to Scripture history may consider himself necessitated by his own ideas to make a fundamental difference in the account of these classes of actions as given in Scripture; he may not believe in miracles, and, in accordance with this belief, he may refuse to hold that these classes of actions were ever commanded by miracles. But we are not concerned upon the point now under discussion with such a conjectural speculation as this, which would assign a different basis to the actions of the Old Testament.

Upon the question of the morality of the Old Testament, we must assume the actions of the Old Testament as they stand; for the moral standard of the Old Testament cannot be responsible for any other. The Bible cannot be made responsible for actions which are not contained in it—for *other* actions than those which it describes; for actions grounded upon different motives and different reasons and premises.

In the case of the homicidal class of actions the evidence of a Divine command constitutes, in the Old Testament, the very ground of their justification; this special authorization is no superfluity, but the absolute need of the transaction, without which it is unwarrantable and indefensible. The defective idea of the individual's right, inherent in the age, was indeed the condition of the acceptance of the miraculous evidence of the command when given; but it did not authorize the act of itself without the command. It was the Divine command, then, which made, according to the standard of the Old Testament, the distinction between the patriarchal acts in violation of human life, and the heathen ones, which were in violation of the same principle; and we may add as well, between some Jewish homicidal acts and others. No one could possibly compare the ground upon which the sacrifice of Isaac stands in the Old Testament with the ground upon which Jephthah's sacrifice of his daughter stands. The latter is mentioned as a simple fact, without the shadow of an approval, because, in

deed, it was, like the heathen acts of that kind, unauthorized. The former is extolled as the very model of faith and self-surrender. The punishment of the children on account of the father's crime was prohibited in the Jewish code, and was, as a matter of human law, condemned.* It was the special Divine command which alone was regarded as authorizing it in the Old Testament.

But it will be said, perhaps, Can we suppose God taking advantage of an actually inferior state of ideas in the world, in order to give a particular command, which He would not give in an age of higher and more mature ideas? Can we suppose Him working a miracle for it then, because, in an inferior state of ideas on moral subjects, a miracle could not be in conflict with internal evidence? It may be replied that such a discriminating proceeding would doubtless be an instance of accommodation; but why not of wise accommodation? It seems to belong suitably to the Divine Governor of the world to extract out of every state of mankind the highest and most noble acts to which the special conceptions of the age can give rise, and direct those earlier ideas and modes of thinking toward such great moral achievements as are able to be founded upon them. If there is a progress in ideas, why should not one stage as well as another, a former stage as well as a later, a ruder as well as a more enlightened, express itself according to its own model, and present to God the various developments in act of the same fundamentally virtuous will? Let man show forth all the good that he is capable of in the mode and manner in which he is capable of it. If in earlier ages he was unshackled by the later ideas of the individual's right and property in life, and if it so happened that a very wonderful and extraordinary self-sacrifice could be drawn out of this very want in the age, why should not the human mind be directed in the way of that sacrifice, and that great religious self-surrender be extracted from it by a Divine command?

Such an act was the sacrifice of Isaac, and such was the state of ideas which preceded it as the conditions of the act. The self-sacrifice in the act is obvious from the history. It was, in the first place, neither more nor less than to all appearance total ruin—the downfall of every hope, and the collapse of a life. To an ordinary man of business even, if he has any spirit, the breakdown of a life's work is a dreadful thought, because he wants to feel—and it is a legitimate want—that he has done something, and that he has been somebody. But the patriarch had through life felt himself the minister and instrument of a great Divine design with respect to mankind; he had lived with a gigantic prospect before him, with an immense expanding blessing, which was one day to include all nations and be the restoration of the world. This vast plan, then, his part in which had been the work of his life, and had filled his mind with immeasurable hopes, as it had been sown in his son, would perish with his son. Then all was over, and his life had come to nothing. This is one side of the act of self-sacrifice, but it is not all; for the child himself, he upon whom such a promise hung—such boundless hope, such a vast calculation, and who was loved all the more with a father's love because he was the harbinger of the prophet's greatness, the symbol of life's purpose answered—

* Deut. xxiv. 16.

he was to be surrendered too. Such was the act of the sacrifice of Isaac. But it required the particular state of ideas in the world at that time, and the defective state of ideas respecting the right of the individual man, for this great act to be brought out. Without those ideas it could not have been the subject of Divine command, having evidence that it was a Divine command; a miracle would not be evidence to us that God bade a father kill an innocent son; if it was, as it was, evidence to Abraham, it was because that clear idea of the individual right, which involved the inviolability of life, did not exist in his age as it does in ours; it was because the patriarch of that day had the political ideas of his day—of one person belonging to another, and the son being the appendage of the father. It was out of an inferior state of ideas in regard to human right, out of a lower political sense, that an act of romantic and sublime self-sacrifice was extracted; and the very want in the age was used as a means of developing the religion of the man. And this was a step which it was suitable for the Governor of the world to take, because it enlarged the amount of human virtue; it made even the shortcomings of the time subservient to the perfection of the individual; and it brought out a great religious act, which was to be a lesson and a type to all ages.

It must be observed that great acts are a decided part of the providential plan for the education of mankind. The peculiar and superior force of acts in this direction as compared with general *character* is gained upon a principle which is very intelligible. A great act gathers up and brings to a focus the whole habit and general character of the man. The act is dramatic, while the man's habit or character is didactic only; and what is more, there is a limitation in character which there is not in an act. There is a boundlessness in an act. It is not a divided, balanced thing, but is like an immense spring or leap. The whole of the man is in it, and at one great stroke is revealed. A great act has thus a place in time; it is like a great poem, a great law, a great battle, any great event; it is a movement; it is a type which fructifies and reproduces itself. Single acts are treasures. They are like new ideas in people's minds. There is something in them which moulds, which lifts up to another level, and gives an impulse to human nature. If we examine any one of those signal acts which are historical, we shall find that they could none of them have been done but for some one great idea with which the person was possessed, and to which he had attached himself. Thus, if we examine the act of Titus Manlius in executing his son, after crowning him victor, in justice to the violated majesty of Roman law, there must have been in his mind a kind of boundless idea of Rome—of what Rome was; that it was greater than any conceivable form of greatness, and transcended all imaginable empire. Rome was to him the impersonation of supreme order, unconquerable will, indestructible power. Rome was eternal. He, then, who disobeyed Rome must die, even the youthful victor in the first flush of triumph; and while the father's heart leaped with pride, the Roman general must be inflexible. Thus the famous heathen's self-sacrifice rested upon a boundless idea of the state to which he belonged, and the power to which he owed allegiance.

In the mind of the patriarch in the place of a great power of earth must be substituted

the boundless idea of an invisible Power; where in the heathen father's mind Rome stood, there was God. The Lord of this universe has the right to all we have, and everything must be surrendered to Him upon demand. But upon an Almighty Being rose boundless hope too—the vastness of conception which Scripture specially attributes to Abraham. Hope in the ordinary type is partly sight, when light has begun to dawn, and the first signs of restoration and renewal appear. Hope is the first sight we catch of returning good, that first gleam of it which heralds and represents the end. But hope which is seen is not hope. It is hope while all is dark around us—while as yet there is no visible link between us and the end—that exhibits the principle in its greatness and in its true energy. And this hope must rest upon that ultimate Power at the very root of things which can reverse every catastrophe and rectify all mistakes. To hold on to this root is hope withdrawn into its last fastness; and without aid from any sight, grasping with an iron force the rock itself, the foundation of Sovereign Will upon which the universe stands, and saying to itself, "The whole may shake if this foundation remaineth sure." This was the infinite hope of Abraham. Doubtless while he lifted up the knife to slay his son the sun was turned to darkness to him, the stars left their places, and earth and heaven vanished from his sight; to the eye of sense all was gone that life had built up, and the promise had come actually to an end for evermore; but to the friend of God all was still as certain as ever, all absolutely sure and fixed; the end, the promise, nay, even the son of the promise, even he in the fire of the burnt-offering was not gone, because that was near and close at hand which could restore—the great Power which could reverse everything. A voice within said, All this can be undone, and can pass away like a dream of the night; and the heir was safe in the strong hope of him who "accounted that God was able to raise him up even from the dead."

Do you say, then, that such an act could not be done now? That is all the more reason why it should have been done—why it should have been done when it could be done; when the state of evidence admitted of it; when the primitive standard of human rights gave the son to be the property of the father, to be surrendered by him, upon a call, as his own treasure. That idea—that very defective idea of the age—it was which rendered possible the very point of the act, the unsurpassable pang of it, the self-inflicted martyrdom of human affection, the death of the son in will by the father's hand. That idea of the age, therefore, was used to produce that special fruit which it was adapted to produce; the particular great spiritual act of which it supplied the possibility, and which was the most splendid flower of this stock. If the idea of the age was rude, the act was not the less spiritual which it enabled to be done, because the idea of the age only founded the proprietary right of the father; the spirituality of the act lay in the surrender of the son. The surrender itself was of the highest Gospel type, as being the offering up of the deepest treasure of a man's heart; that which gave him the sharpest agony to part with. And, indeed, we may observe that however rude was the state of ideas which enabled the act to be done, the act itself has been the appropriated lesson not so much of earlier ages as of later, not so much of Jewish times as of

Christian: the moral did not come out so clearly in Jewish history; it reserved itself till Judaism had passed away and given place to the Gospel; and though an act of earliest time, had its main instructive strength in latest. The distinction, then, is most important, and should be always kept in mind between that state of ideas which enables an act to be done and the act itself. Those were doubtless primitive and rude ideas as to the rights of the individual and the inviolability of life, which made the Divine command to slay an innocent son credible, and a miracle sufficient proof of it; but the spirituality of the surrender was not in the least affected by that circumstance. The *πθος* of the act, the faith, the trust, the resignation, were the same. The act is wholly distinct from the evidence of the obligation to it; the evidence was affected by the age; an eternal and spiritual type distinguished the act.

Thus, far from any lowering effect attaching to the principle that God makes use of the ruder conditions of the human mind, and accommodates His commands to different ages, on the contrary, this principle has produced the highest result. The rudeness of the age admits of having the most exalted acts built upon it, and acts which last as exemplars through future ages of enlightenment. This principle does not permit the earlier conditions of human thought to lie fallow and barren, but extracts out of every state of the human mind its proper effort, and makes the best of every age in keeping with its fundamental ideas. Every period of the world contributes the special expression of moral beauty and greatness of which it admits; and that magnificent and extraordinary act of romantic morals which cannot be obtained from a higher state of civilization is extracted from a lower. Never again, indeed, while the world lasts can that act be done within the Church of God; but that it has been done is the wealth of the Church and of mankind, and is the fruit of the spiritual policy of that Great Being who has educated the world, and who has worked to the highest advantage every stage in the moral progress of mankind.

THE RELIGIOUS REVIVAL OF THE EIGHTEENTH CENTURY.

The case of Whitefield and the Wesleys was that of other energetic men whose names figure in history as the originators of mighty changes. They fling themselves into a great movement before it has become conspicuous to the vulgar eye; they put themselves at its head; they carry it on in extravagance, and thus accelerate and extend an impulse which they partially misdirect, and may utterly spoil forever ("Aids to Faith," p. 62).

The corruption of manners which had been general since the restoration was combatted by societies for the reformation of manners, which, in the last years of the seventeenth century, acquired extraordinary dimensions. They began in certain private societies, which arose in the reign of James II., chiefly under the auspices of Beveridge and Bishop Herwick. Those societies were at first purely devotional, and they appear to have been almost identical in character with those of the early Methodists. They held prayer meetings, weekly communions, and Bible readings; they sustained charities, and distributed religious books; and they cultivated a warmer and more ascetic type of devotion than was com-

mon in the Church. Societies of this description sprung up in almost every considerable city in England, and even in some of those in Ireland (Wm. E. H. Lecky, "England in the Eighteenth Century," II., 594).

No people, from their excitable and at the same time poetic temperament, were more fitted for a religious revival than the Welsh, and their evangelists arose from among themselves, at a time when the Methodist movement was as yet unborn. The first, and perhaps the greatest, of these was Griffith Jones, a clergyman of the Established Church, who was born in 1684, and ordained priest 1709. He appears to have been a man of the same type as the chief Methodist preachers of the next generation. . . . He devised the circulating schools (1730), which were intended to dispel the religious ignorance prevalent among adults by the formation of a body of schoolmasters, who went from village to village teaching the people to read the Bible in Welsh, catechising them, and instructing them in psalmody. . . . In ten years more than one hundred schools were established in Wales, and twenty years later as many as ten thousand scholars were taught in a single year (Ibid., II., 657).

FIFTH SUNDAY AFTER EASTER.

BY S. A. C. B.

Lord, God of heaven and earth,
Father, Son, and Spirit,
Lead Thy sinning creatures forth
From the doom they merit.
Only Thou our guilt canst bear,
Only Thou canst grant our prayer.

Lord, let Thy kingdom come!
Drive Thy foes before Thee;
Bring Thy wayward children home;
Hear us, we implore Thee;
Hear us, teach us how to pray,
Make us "willing in Thy day."

Lord, struggling up to Thee,
By Thy inspiration,
Guiding grace we ask, that we
May attain salvation.
Only Thou our need canst meet,
Hear us from Thy mercy-seat.

Lord, suppliant at Thy throne
Humbly we adore Thee,
By Thy precious love alone
Dare we come before Thee.
By Thy life alone we live,
Only Thou true life canst give.

CILDREN'S DEPARTMENT.

STRAWBERRY TIME.

Father said at the dinner table that day: "Mamie, if I were you, I'd put off my birthday party. Anyway, it's no afternoon to go strawberrying. We'll have a shower before six o'clock, as sure as my name is Amos White."

Whenever father says, "As sure as my name is Amos White," he means it. I suppose he saw that I was choking over my piece of apple-pie. The tears would come up, and make a dreadful lump in my throat that nothing could get down past. For, as he rose from the table, he smiled a queer little smile, and said:

"If the party's got to do something, suppose you bring them down to the lower meadow to help pitch hay. I'm willing to pay handsomely for all the help that I can get this afternoon before the shower."

Wasn't that too bad? I cried and cried, and wouldn't help mother clear off the table, though I knew Ann had gone down

to help the haymakers, and she had all the work to do. But what was the use of having a birthday in June, or of living on a farm either, if a girl couldn't go strawberrying and race around in her own father's woods as much as she pleased? So I cried and cried harder than ever, until the work was all finished, and mother came in to remind me that it was nearly two o'clock.

"You can do as you please, of course, Mamie, for this is your birthday, and I want you to have as nice a time as possible; though really, all the strawberries from here to Wynne's meadows would not be worth the tears you have wasted on them. But there is certainly going to be a shower, and if you take my advice, as well as father's, you won't get caught in it. Here's the croquet and the lawn tennis, besides the swing and the hammocks. I should think that four girls might be happy out there on the lawn under the trees. However, as I said before, do as you please. Only be sure to put on your brown calico if you decide to go for berries."

That was a little too much. Spread out on my bed lay my new, best dress—white bunting, with lovely light blue silk trimmings; yes, and even the new blue stockings that were to go with it. Hadn't I been thinking ever since the dress was finished how surprised the girls would be to see it? and, yes, I don't mind telling you, I did hope they'd be just a little bit jealous because mine was the prettiest. And now, to have mother tell me to put on my brown calico, that only had one flounce on the bottom! I'd—I'd—I wouldn't!

I almost told her so, and it was too bad, as it turned out, that I didn't; but I slammed the door, when I ran out of the dining-room, just as hard as I could, and I thought that made me feel a little better.

Somehow things had gone wrong all day, from the time that my big brother Jim gave me fourteen slaps and one to grow on, before breakfast. Boys are just horrid! If they're little you can make them leave your things alone, but if they're older and like to tease! Well, I'm just sorry for the girls that have them, anyhow.

All the way upstairs, all the time I was changing my stockings and shoes and washing my face, I kept saying over and over, "I'm going to, anyhow; I'm just going to, anyhow. I'm not going to look like a fright when the other girls are all dressed up."

So I slipped it on—the pretty dress, with its snowy flounces and gay ribbons. It's more than twenty years ago since that June day, but I can remember as well as if it was yesterday how pretty it was, and how tear-stained and frowning the face that came out of it.

Girls of my age had just left off those dreadful Shaker bonnets, and were wearing great shovel-scoops of hats that summer, made of coarse, fancy straws, that came well down to the ears and had high crowns. These were trimmed with bows of ribbon before and behind, and looked very much like the hats that many of you girls wore last summer.

Mine had two blue bows, to be sure, but they didn't match my dress at all, and I was wondering if I couldn't steal into mother's room and get my best one, when, down at the great gates, I heard a merry shout, and mother's warning call of "There are the girls!" So I hurried downstairs and out of the house, with the four new tin pails, that had been waiting all the week for this very

day, on my arm, taking very good care to keep on the side of the house where mother couldn't see me, and scuttled across the lawn to the gates. There were the girls—Lottie and Lida Underwood and Katie King in the King's depot wagon, and Katie's brother Jack was driving them.

"Hullo, Miss Dignity White," he called out, as I came running up. "How happens it that you don't ask a fellow to your birthday party?"

"Because boys are in the way," I answered, trying to be very dignified. But he didn't care. He just laughed until he nearly fell off from the seat, and drove off singing, "Mamie was a lady," all the way down the street.

The girls didn't have on their best dresses, after all, but just good, stout cambrics, that would stand any amount of bushes and brambles; and I should have gone in to change mine if Katie King hadn't said:

"Why, Mamie White, go strawberrying in your best dress! You'll have to stay in the house all summer if you spoil that!"

"That's all you know about it," I said. "I've got lots more," though I knew all the time there was only my two last summer's white dresses, that had the tucks and hems let down. Then I wouldn't have changed my dress for anything. So I marched on ahead, across the home meadow, down the lane, up the hill, and through the little grove that was between us and Wynne's meadow, where the earliest and sweetest strawberries always grew.

It wasn't a very pleasant walk with a best dress on. The brambles caught in it; the muddy water in the lane flew up and splashed it; and the little sticks and bits of moss in the rough, rail fences would cling to it as I crawled through. Worst of all, when we came to the meadow the strawberries were hard to find. Either they had hidden themselves deeper in the long grass than usual, or else not many of them were ripe yet. At any rate, we could only find very few, and only then by stooping to push away the grass from their hiding-place.

Pretty soon, when I got up to try another place, Katie King called out:

"Oh, Mamie White, just look at your dress! What will your mother say?"

Sure enough; covering nearly the whole front of the skirt was a great scarlet stain where I had knelt and, without knowing it, crushed a great bunch of berries.

That spoiled my afternoon completely. Before that I had been unhappy enough, though I had tried to laugh and talk it all away; but all the time my mother's face, and just how sorry she would look when she found out what I had done, would keep rising up before me. But now I was miserable indeed. What should I do? What would she say to me? But I had to choke back the tears again, and keep up before the girls. It would never do to let them know my misery.

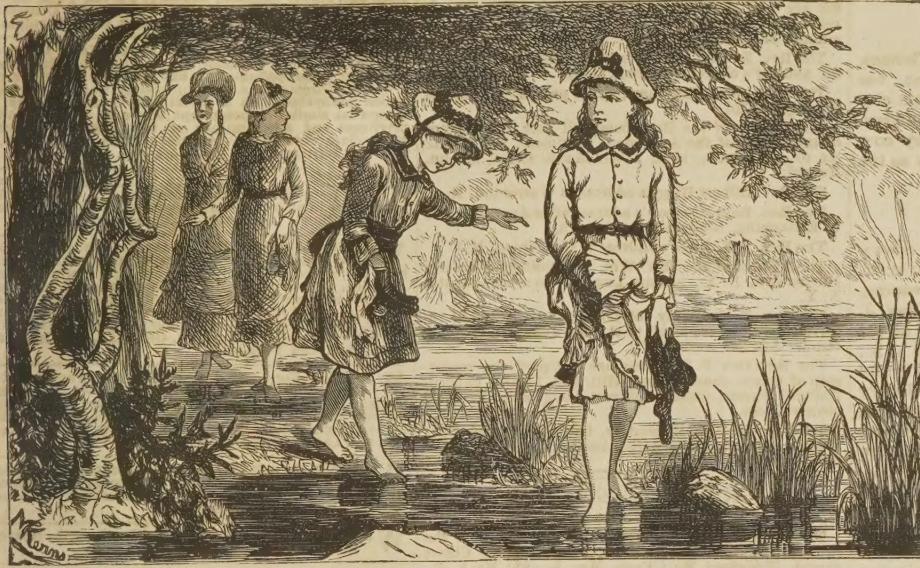
Strawberries being very few and far between, we soon began to look around for something else to do—or, rather, the girls did; I was quite too unhappy to care about anything except what mother would say to me. The brook, broad and swift enough almost for a river, that danced and babbled and threw up showers of diamond-like spray, at the bottom of the meadow, attracted their attention. Somebody said something about wading, and the next thing that I remember is having my shoes and stockings off and

leading the way for the other girls, who were not as used to its ins and outs as I was.

Here, for a little while, I forgot my troubles, as the little waves rippled over my feet; and we watched the tiny fish darting about among the stones, and the mud turtles that drew themselves into their shells, thinking, poor, foolish things, that nobody could see them because they couldn't see anybody.

All this was very nice for a little while. I

that; nothing would matter, it seemed to me, if I could only get home again, hide my head on mother's shoulder and feel her arms around me. But it seemed, out there in the blinding rain, with the thunder crashing and the lightning playing around us, as if we never could get home again. For I had lost my way between the rain and my tears, and we stumbled about among the brambles, until, way off in the darkness, we spied a twinkling light.



LEADING THE WAY FOR THE OTHER GIRLS.

had nearly forgotten my troubles, and no one had noticed how dark it was growing, or that the breeze had died away, the birds had stopped singing, and even the frisky lambs in the sheep meadows were crowding around their mothers as if they were afraid of something.

Once upon a time my brother Jim had caught a fish in his hands, and ever since I had burned with a desire to do the same thing. So this afternoon I couldn't resist the temptation. Lida and I were chasing a beautiful spotted fellow—twice he had slipped through my fingers without trying at all, and flicked his shining tail in Lida's face—when, without looking where I was stepping, I put my foot on a mossy stone, and in a moment fish and Lida were all forgotten as, with a great splash, I fell flat on my back in the brook.

Nobody cared about wading after that, for everybody dropped their shoes and stockings in the excitement of getting me up again. There was a great hunting around for these funny boats, and a chasing of them too as they hurried down with the little waves toward the falls. All this time it was growing darker and darker; and while I was still standing shivering and crying on the bank in my ruined and streaming dress, and the girls were still hunting for Lida's last shoe, there came a blinding flash and a great crash, louder than all the cannons that were fired in the square on the Fourth of July.

Everybody rushed for the bank then. I hurried on my stockings as fast as I could, and Lida worked over her shoes, that were so full of sand and water it seemed as if they never would go on; though the storm was coming nearer and nearer, and now the trees began to bend and wave until the white under side was all that was to be seen. My beautiful new dress was streaming with mud and water, stained with moss and berries, ruined beyond all help. But I never remembered

How we hurried toward it; how we fell down to bruise and scratch ourselves, and struggled up again; how the rain beat against and the branches whipped our faces; how miserable, bewildered, frightened, and unhappy we were in the fast gathering darkness, you'll have to imagine for yourselves. But old Mrs. Green used to say afterward that never in all *her* life did she ever see such wild-looking girls, as, without ever stopping to knock, they pushed open her door and staggered in in the midst of the very worst thunder-storm of all that summer.

There was only one bed in the house; and the good old woman hadn't dresses enough to go around. We were drenched, and in great danger, she insisted, of "catching our deaths of cold." So, as nobody was willing to go to bed, she dressed the three girls in her own queer, old-fashioned gowns. Great muttonleg sleeves they had, and prim, gathered waists, that hung like bags on the girls' small shoulders. But nobody cared; they were warm, dry, and safe again, ready to laugh and be merry over the bowls of bread, milk, and baked apples she had put on the table for them.

There was nothing left for me, apparently; for, because she knew me better, and so looked upon the strange girls as company, she had left me until the last. I didn't care. I was quite ready to go to bed, hide my head under the clothes, and never come out again. In stead of that, however, I was tucked up in a queer arrangement of brown towels and

blankets, until I must have looked like the pictures in Jim's Latin book of the Roman senators in their togas, and soon found that even for me there was consolation in baked apples.

That was how Jack King found us, seated around the little brown table, eating out of yellow bowls with great pewter spoons. He had been hunting over the woods and meadows with my father and Jim ever since the rain began; and so glad was he to find us that never one bit of fun did he try to make of our queer dresses; and, even when I tried to hide in the corner behind the bed, came to call me out, saying, "Come, Miss Mamie, I'll carry you home for my portion; Jim, you may carry Katie—and the berries."

For we did have a few in the bottom of Katie's pail, soaked with rain, gritty with mud and sand. Nobody, not even a starving sparrow, would have pecked at one of them.

Would you believe it—my own dear mother never said one single word! She just tucked us all up in bed, and brought us more hot lemonade to drink than ten girls could have swallowed.

And the birthday-cake came upstairs too, and the fourteen candles blazed away as if such things as thunder-storms, disobedient girls, and ruined best dresses were never heard of.

My mother thought I had been punished enough. And I guess I was, for I never shall forget my disobedience as long as I live; and I had to wear the out-grown, let-down, white dresses for best all the rest of that summer.

And if at any time Jim wanted to make me cry he had only to say "strawberries." I never see one now without thinking of those



LIDA WORKED OVER HER SHOES.

poor, miserable few that floated around in the sand and water in Katie's pail—the only berries we had for the birthday party.

THE Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints* for their holiness, *believers* for their faith, *brethren* for their love, *disciples* for their knowledge.

TEXAS.

HOUSTON—*Christ Church.*—On Whitsun-day a new mission was started in the Fourth ward, making the third now under the care of the rector and his assistant. The work in this parish is very promising; the mission of the Holy Cross, at Harrisburg, has already been organized, and the mission of the Epiphany will be begun soon. The latter has now a Sunday school numbering seventy. The mission of the Nativity starts with encouraging prospects. Altogether the clergy of Christ church have over 400 communicants under their charge, and nearly 500 Sunday-school scholars.

MINNESOTA.

ST. PAUL—*Personal.*—The Rev. E. S. Thomas, rector of St. Paul's church, St. Paul, Minn., has been invited by all the denominations of that city to take charge of the instruction of all the Sunday-school teachers, some 300 in number, they consenting to the use of the Episcopal liturgy as the preliminary exercise.

WISCONSIN.

MADISON CONVOCATION.—The Madison convocation was held May 27th, 28th, and 29th, in St. John's church, Evansville. On Tuesday evening, the 27th, after the opening service, the Rev. J. W. Lemon preached on "The Blessings of the Gospel of Christ." On Wednesday, at 8 A. M., Morning Prayer and the Litany were read by the Rev. Fayette Royce, dean, and the Rev. Henry Green, the rector of the parish. A business meeting was then held, and reports received from parishes and missions. In the afternoon an essay was read by the Rev. Henry M. Green, of Mazomanie, on the "Church's View of Temperance." After a recess, addresses were delivered by the Rev. Messrs. T. W. McLean, F. C. Eldred, and Joel Clark, the bishop closing by some earnest words on the missionary work of the diocese.

On Thursday, at 7 A. M., the Holy Communion was administered by the bishop, assisted by the rector. Many faithful and devout members communicated. Morning Prayer was read at 10 A. M., and a sermon preached by the Rev. T. W. McLean on "Individual Responsibility." The business of convocation was subsequently resumed, and further reports received from parishes and missions. Later in the day a "children's meeting" was held, conducted by the Rev. Mr. Lemon. The subject presented was, "Jesus as our Good Shepherd." The speaker's earnest and happy manner elicited the attention and interest of the Sunday-school and of the older persons present.

In the evening the bishop preached on the "Apostolic Rite and Practice of Confirmation," and confirmed three persons. Thus closed one of the most successful sessions of the Madison Convocation.

COLLEGIATE AND ACADEMIC.

GRISWOLD COLLEGE.—The authorities of this college have issued a circular letter, in which they say: "To the Churchmen of the West, and to the advocates of a Christian education anywhere and everywhere, Griswold College, Davenport, Iowa, would modestly, but with confidence, submit her claims; and would ask the careful attention of all those who are seeking, for themselves or others, a college which shall be a fostering mother of the highest culture, to the following brief statement of the principles on which she intends, by God's blessing, to work:

"(1.) The institution has been founded and will be maintained on the basis that all education, to be worthy of the name, must be Christian in its tone and character. It recognizes the fact that man has a moral nature just as well as mental faculties; that the one is capable of education, and needs instruction just as much as the other; that if there were any possible issue between them, it would be more important for the well-being of the individual and society that he should be made a man of virtue and integrity than that he should be learned in the craft of the schools, but that it is the part of the educator to strengthen the powers of the mind, and at the same time train them to work for goodness and truth.

"Accordingly Griswold College will, from first to last, hold herself close to the religion of Christ and the Church. She will make no compromises with scepticism or infidelity, but will, with all love and charity, yet with firmness and singleness of purpose, avow herself the advocate of the Christian Faith.

"(2.) The institution is intended to be a college in deed as well as in name. In other words, it is the determination of both Faculty and Trustees to make it not a boys' school, or a gymnasium, or a rendezvous for youths and maidens, but a place for the training of young men in the higher branches of Classical and Scientific studies. For this aim a high standard of scholarship will be maintained at whatever cost of labor or loss of students. In the last issue of the Catalogue the requirements were advanced till it is now believed they are higher than those of any institution west of the Mississippi. In the coming year they will be still further advanced, till they shall be as high as those of any American College, East or West. Catalogues of

Griswold will be sent to all desiring them, that they may make the comparison themselves, and be convinced of these facts. We desire to prove our right to a being, and to the cordial co-operation of all the friends of Christian education, by doing work of the most thorough, systematic, and practical kind; which can only be done by setting up the highest possible standard, and by painstaking efforts to bring all under our charge up to its requirements."

PERSONALS.

The Bishop of Toronto has appointed the Rev. L. H. Kirby to the rectorship of All Saints' church, Collingwood, rendered vacant by the death of the Rev. Dr. Lett.

The vestry of Christ Cathedral, Hamilton, Ontario, have invited the Rev. Dean Geddes, in consideration of his age and long and faithful service in his office, to retire from the active duties of the position upon an annualty of \$1,500.

The Rev. Edward W. Babcock is assistant minister at St. Andrew's church, Meriden, Conn.

The Rev. Wm. Brayshaw, Jr.'s, present address is Darlington, Md.

The address of the Rev. Campbell Fair, D.D., rector of the church of the Ascension, Baltimore, from June 1st to August 9th, is 48 Lower Mount street, Dublin, Ireland.

The Rev. Gilbert Higgs's address is Warrenton, N. C.

The Rev. Robt. Hudson's address after June 10th will be Kittanning, Armstrong county, Pa.

The Rev. J. E. Ingle's address is Henderson, N. C.

The address of the Rev. Wm. H. Phillips, formerly Morristown, N. Y., is now Luzerne, Warren county, N. Y.

The Rev. E. J. Purdy, of Logansport, Ind., has received and accepted a call to St. Paul's church, Winona, Minn. Address accordingly.

The Rev. Geo. P. Torrence has accepted the rectorship of Grace church, Long Hill, and Trinity church, Nichols' Farms, Conn. Address Long Hill, Fairfield county, Conn.

The Rev. Dr. Van Rensselaer, having returned from Europe, requests his correspondents to direct to him at Geneva, N. Y.

ACKNOWLEDGMENTS.

CHRIST CHURCH, BIDDEFORD, ME.

The undersigned most gratefully acknowledges the following sums received toward the debt on Christ church, Biddeford, Me.: From Mrs. L. \$5; Mr. L. B. \$75; Miss C., \$2. The debt is now about \$2,500.

WM. J. ALGER.

SUMMER BOARD.

CAHILL HOUSE, Asbury Park, six miles south of Long Branch. The above new and commodious house will be opened for the reception of guests by Mrs. M. D. CAHILL on June 10th, 1879. The situation is one of the most desirable in Asbury Park, being but two minutes' walk from the beach and popular bathing grounds. The house is surrounded by wide piazzas and balconies, and has been elegantly furnished throughout, each bedroom having spring beds, gas, etc. Every convenience for the comfort and pleasure of the guests will be carefully studied. A coach will meet the arrival of every train, and convey the guests to and from the station. The Room may be arranged and further information obtained of Mrs. M. D. CAHILL, 134 Arch street, Philadelphia, where her large double house, containing over thirty rooms, is open all the year round for permanent and transient guests.

GOOD SUMMER BOARD to be had at St. Agnes's Hall, Bellows Falls, Vt., at reasonable prices. Address Miss Lena E. Adams, care Miss Hagood.

NORTH GRANVILLE, Washington County, N. Y.—Boarders wanted for the summer or for shorter time. Mountain air; retired, healthy, picturesque. Specially desirable for families and tired business men seeking rest. Pleasant drives, large, airy rooms, bountiful table. Terms, \$5 to \$8 per week. Refers by permission to the rector of the Episcopal church, and to the president of the Granville Military Academy. For circulars and rooms address JOSEPH B. STONE.

SEASIDE BOARD—Board is offered in one of the most delightful residences on Long Island Sound. It is situated three miles from New Haven, by a fine road. The grounds are ample and immediately upon the water. From the large greenhouses the lawns are supplied with choice flowers. Oysters, clams, lobsters, and other fish are used directly from the water all summer. The bathing and boating are excellent. Stages connect with the New Haven station or boat hourly. Prices of board from eight to twelve dollars, according to the rooms occupied. Address Mrs. J. K., Morris Cove, South Haven, Ct.

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